

The tanna states the matter that is written explicitly [in the Torah]; he does not state that which is derived through an interpretation.

on that very day **בו ביום\***

כל היקא דאמרין "בו ביום", ההוא יומא הוה. (ברכות כחא, וראה משנה סוטה פ"ה מ"ב-מ"ה)

Wherever we say (= use the expression) "on that very day," it was that day (on which R. El'azar b. Azaria was installed as Nasi).

\* Literally: on it, on the day. The pronoun suffix י-ו, it, anticipates the noun יום, day, like the Biblical Aramaic suffix ג- in ב-ה זמנא, at that time, in ג-.

an adult young woman **בוגרת\* f.**

This term refers to a girl who has reached the age of twelve and one-half years and has attained maturity and adulthood according to Jewish law.

For an example — see ע"פ דברים כב:כג.

\* In Modern Hebrew, this term often means a graduate. The masculine form is בוגר.

SEE: נערך

**בוקי סריקי**

"empty vessels"; absurd opinions **בדים רקים**

לא תתלו ביה בוקי סריקי! (חולין נ, סע"א-רע"ב ורש"י שם)

Don't attribute absurd opinions to him!

SEE: סרק, סריק

**בורכא/בורכתא** בורות; דבר בורות

ignorance; statement without foundation

This term is used by Rava to express his rejection of halakhoth proposed by Rav Nahman b. Hisha in כתובות סג, and שבועות יב, רע"ב; חולין פח, ב.

See Rashi on all three passages and the Arukh s.v. ברך.

**בטיל** (בטל: בטיל) (pass. prt.)

it was invalidated; it was abolished; **בטל**

it was neutralized

מית קיסר ובטיל גזירתיה (שבת לג, ב)

the emperor has died, and his decree has been abolished

**בטיל ברובא** (בבא מציעא נג, א)

[the forbidden object] is neutralized by the majority

**בטיל** (בטל פעל: מבטל) (prt.)

he abolished; he nullified **בטל**

אי אישיר חיל, אבטליניה! (גיטין לו, ב)

If I would have authority, I would abolish it!

**בטלה דעתו אצל כל אדם**

His intention has been voided in view of [the practice of] all people.

לא קבעי אינשי סעודתייהו עלויה ... אי קבע עלויה סעודתייה, מאי ... בטלה דעתו אצל כל אדם. (ברכות לה, סע"ב ורש"י)

People do not base their meal on it (= wine, and therefore Birkath HaMazon is not recited after it) ...

If one does base his meal on it, what is the halakha

**בדק** (בדק: בדיק) (prt.)

he searched; he examined; **בדק; נסה** (1)

he tested

אמר רב פפא: בדיק לו רבא. (עירובין נא, סע"א ורש"י שם ורש"י)

Rav Pappa said: Rava was testing us (and asked a question, which I answered).

he repaired; **הגיה** (2)

he added as a correction

בדקה לוי במתניתיה (יבמות י, סע"א; ב"מ מה, סע"א) **Levi added it as a correction to his baraita**

\* This explanation is given by Rashi in his commentaries on both of these Talmudic passages. Compare it with the next entry. The Ramban, however, in his commentary on the passage in בדקה לוי, understood the verb מציעא to mean he searched for it. See also the ורש"י and רש"י on that passage.

**בדק הבית\*** repair of the Beth HaMikdash

קדשי בדק הבית (סנהדרין מ, א)

donations dedicated for the repair of the Beth HaMikdash (as opposed to those that are dedicated to the altar as sacrifices, which are termed מזבח)

(קדשי מזבח)

\* See יחזקו את בדק הבית (מלכים ב יב: ורש"י שם)

he scattered **פזר** (בדר: פזר) (prt.)

he scattered **פזר** (בדר פעל: מפזר) (prt.)

אי פזרי לה סמא (חולין נד, ורש"י שם)

if they scatter medicine over it

**בהדי עם** with; in the presence of

לעולם לישמר איניש נפשיה בהדי ציבורא. (ברכות ל, רע"א)

A person should always associate himself with the community.

This preposition is frequently used with personal-pronoun suffixes, especially in these forms:

בהדיה עמו with him/it (m.s.)

בהדיה עמה with her/it (f.s.)

בהדיהו עמהם with them

\* For a table of all the forms, see Grammar for Gemara: Chapter 7.326.

SEE: להדי

**בהדי ד-** while עם ש-

בהדי דאזלו (בבא קמא ג, ב)

while they were moving

**בהדי הדדי** זה עם זה

together; simultaneously

אלו עבדי שתי אבות בהדי הדדי (בבא קמא ב, א)

if he performs two principal [labors] simultaneously

SEE: הדדי, בבת אחת

**בהדיא** בפירוש; מפורש; בגלוי

clearly; explicitly; openly; directly

תנא מילתא דתניא בהדיא קתני: דאיתא מדרשא לא קתני.

(בבא מציעא ז, סע"א-רע"ב)

ב

**באמת אמרו\***

in reality [the hakhamim] said

This expression is used in a mishna or a baraita to introduce a specific statement that comprises an exception to the rule previously formulated.

ואי יקרא לאור הנר. באמת אמרו: תחזו רואה היכן התינוקות קוראים ... (שבת יא, סע"א; משנה פ"א מ"ג)

And one may not read by the light of a candle (on the night of the Sabbath). In reality [the hakhamim said:

The supervisor may see [by candlelight] where [in the Torah] the pupils are reading ...

Statements introduced by this expression have considerable authority, as the amora R. El'azar has emphasized:

כל "באמת אמרו" הלכה היא. (ב"מ ס, ורש"י ורש"י שם)

Every [statement that is introduced by] "in reality they said" is a halakhic norm.

\* In some instances, e.g., באמת אמרו, the word אמרו is missing, but the meaning of the expression is the same. See also the text quoted in the next note.

\*\* According to Rav Hai Gaon and the Arukh, the text reads באמת אמרו, הלכה למשה מסיני היא

Every [statement that is introduced by] "in reality" is a halakha transmitted to Moshe from Sinai.

**באנו למחלוקת**

we have come to the [issue in] dispute

[between the tannaim] ...

The halakha regarding the case now under consideration in the Talmud depends upon the outcome of an earlier controversy between two tannaim, since the same issue is at stake in both cases.

See, for example, the controversy between R. Meir and the Hakhamim in שבת ז, סע"ב.

SEE: באני

**באפי, באפי נפשיה**

SEE: באני

**בבא** (בבי pl.)

gate

ואפי אבבא (בבא מציעא מט, סע"א)

and he was standing at the gate

**בבא** (בבי pl.)

gate

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ואפי אבבא (בבא מציעא מט, סע"א)

and he was standing at the gate

[regarding Birkath HaMazon]? ... His intention has been voided in view of [the practice of] all people.

## בי

house of; home of; school of

אפיתחא דבי נשיאה (קידושין לא,א)

at the gate of the house of the Nasi

In this sense, this word is often used before nouns to produce compounds, which comprise some of the entries that follow.

between; among

among the sand dunes (ב"מ כו,ב ורש"י שם)

For another example, see שמשי.

a group of

is used in this sense with cardinal numbers.

For examples, see תרי and תרי.

SEE: דבי

bathroom

ר' אבהו על לבי בנאי (ברכות ס, סע"א ורש"י שם)

R. Abbahu entered a bathroom.

court

לבי דינא קמזהר רחמנא (בבא קמא לג, סע"א)

the Torah is warning the court

granary; threshing floor

במקנשתא דבי דרי עסקינן. (בבא מציעא כא,א ורש"י שם)

We are dealing with the gathering (of grain) at the threshing floor.

synagogue

הנה ... מצלינא בבאי כנישתא (ברכות ח,א)

I used to pray in the synagogue

beth midrash; schoolhouse

מאן אמר הלכה בי מדרשא? (ברכות כח, סע"א ורש"י שם)

Who stated the halakhic ruling [in] the beth midrash?

bathroom

ר' חייא הנה יתיב בי מסותא (קידושין לג,א ורש"י שם)

R. Hiyya was sitting [in] the bathroom

\* This noun is derived from the verb אָשַׁח, he washed, which is the standard translation of רחץ in Targum Onkelos, e.g.,

תרגום אונקלוס לבראשית מג,א.

the property of a (deceased) father-in-law

אפיתחא דבי נשא דרב שיזבי (שבת כג,ב ורש"י ותוס' שם)

at the gate of the property of Rav Shizbi's (deceased)

father-in-law

underneath the head; pillow

(that which is) underneath the head; pillow

לא מנינא רישי אבי סדיא (שבת קיט, רע"א ע"פ כת"י)

I do not place my head on the pillow

\* Targum Onkelos renders the Hebrew word as בראשית כח:א in אסדוהי.

ten; group of ten (people); minyan

הוּוּ מְכַנְי בִּי עֶשְׂרָה בְּשַׁבָּת דְּרָגְלָא וּמִצְוָה (ברכות ל,א)

they would gather together a minyan on the Sabbath

of the festival and pray

beth midrash

יתבי תרתי סרי שנין בגי רב (כתובות סב, סע"ב)

[R. Akiva] sat (and studied) twelve years in the beth

midrash

\* In some instances, however, בִּי רַב means the school of (the

amora) Rav, as in רע"א ו, רע"א. The standard meaning is

beth midrash, as Rashi emphasizes in his commentary on

קידושין מז,ב.

SEE: בִּי רַב

the onset of the Sabbath

כל בי שמשי הוה אתי לביתיה (כתובות קג,א ורש"י שם)

every [week at] the onset of the Sabbath he would come

to his house

two; pair

קבליה עליה כבי תרי (סנהדרין כג,א)

he has accepted [the testimony of] him upon himself

like [the testimony of] two [witnesses]

between; among

ר' אמאי ור' אסי ... לא הוּוּ מְצַלּוּ אִלָּא בִּינֵי עַמּוּדֵי הֵיכָל דְּהוּוּ

גָּרְסִי. (ברכות ח,א ורש"י שם; ושם לב)

R. Ammi and R. Assi ... would only pray between the

pillars (of the beth midrash) where they studied.

in the meantime; in between

דלמא אפסיקה לה שקירות ביני ביני (בבא מציעא צח,ב)

perhaps the rental in between (the two borrowings) has

interrupted it

between the two of them

אתיא מבינייא

between them

מאי בינייהו and איקא בינייהו

For examples — see

egg

אפילו ביעתא בכותחא, לא לישרי איניש במקום רביה.

(כתובות ס,ב)

Even [a case as obvious as eating] an egg together with

a milk product, [a person] should not rule as

permissible in his teacher's jurisdiction.

fright; fear

משום ביעתותא דגמלים אורחא היא (פסחים ג, סע"א)

on account of the fear of [falling off] camels, it is

normal [for women to ride in a more secure fashion]

SEE: בעית

bad; evil

a bad business (בבא קמא צט, סע"ב ורש"י שם)

\* This expression is used in Modern Hebrew to mean a

disastrous affair or a fiasco.

SEE: לישנא בישא, עינא בישא

evil; wickedness; [with] displeasure

הדר חזייה לר' אליעזר בישות. (מכות ח,ב ורש"י שם)

Thereupon he (= Resh Lakish) looked upon R. Eliezer

with displeasure.

house; school; Beth HaMikdash

For examples, see the entries that follow.

\* The first form is Hebrew, and the second is Aramaic.

SEE: בֵּית הַבַּיִת, בֵּית דְּבִי

SEE: פֶּרֶס

the eternal house; the Beth HaMikdash

בשלושה מקומות שרתה שכינה על ישראל: בשילה, ונוב וגבעון,

ובית עולם. (יובחים קיח,ב)

The Divine Presence rested on Israel in three places:

in Shilo, Nov-Giv'on, and [in] the Beth HaMikdash

(in Jerusalem).

\* In one instance in the Tosefta (ברכות פ"ג ה"ד), the same

expression means a cemetery — like the Aramaic

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his house; his wife

"ביתו" זו "אשתו". (יומא ב,א: משנה פ"א מ"א)

"His house" means "his wife."

SEE: דביתהו, אנשי ביתו

out of his own pocket; from his money

משלם מבייתו. (משנה שקלים פ"ה מ"ד)

He must pay out of his own pocket.

within [the amount or time] needed ...

בכדי אכילת פרס (ברכות לז,ב ועוד)

within [the time] needed to eat half [a loaf]

SEE: כדי

for nothing; needlessly

אטרותי בי דינא בכדי, לא מטרחינן. (בבא קמא כט, רע"ב)

We do not trouble the court needlessly.

\* The expression occurs in the Biblical text itself, for example

in (תהלים קיט:קכא)

SEE: כדי

not

This Hebrew word appears in the Talmud, chiefly

as a substitute for לא in quotations of Biblical

prohibitions.\*

עובר משום "בל יראה" ו"בל ימצא" (פסחים ה,ב ע"פ "לא

יראה" בשמות יג: ו"לא ימצא", שם יב:יט)

He is in violation of the prohibition "[hametz] shall

not be seen" and "it shall not be found."

\* It sometimes occurs in the Biblical text itself, for example

in (תהלים קיט:קכא)

בל תניחני לעשקי (תהלים קיט:קכא)

בל תניחני לעשקי (תהלים קיט:קכא)

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**ובלבד ש-**  
נתן עליה נסר שהוא רחב ארבעה טפחים — קשרה, ובלבד שלא יישן תחתיו. (סוכה יד,א: משנה פ"א מ"ו)  
[If] one placed a board that is four handbreadths wide on it (= the sukka), [the sukka] is valid provided that he does not sleep under it (= the board).

**במאי** (ב)מאי SEE:

**במה** (ב)מה SEE:

**בן דעת**  
נפל לתוכו בן דעת — פטור. (בבא קמא נד, רע"ב ע"פ כת"י)  
[If] an intelligent being fell into it (= a pit), [the person who dug it] is exempt [from paying damages].

**בן זוג; בר זוגא\***  
partner; mate

היו כותבין על קרשי המשכן לידע איזה בן זוגו. (שבת קג, א: משנה פ"ב מ"ג)

They used to write on the boards of the Mishkan (= Tabernacle), so that they would know which [board] is its mate.

\* The first expression is Hebrew, and the second is Aramaic. SEE: זוג

**בן חורין** (בני חורין. pl.) **בר חורין\*** (בני חרי. pl.)

"son of noblemen"; a free man

See example under the plural, בני חורין.

\* The first form is Hebrew, and the second is Aramaic. SEE: חורין

**בן יומו** (בני יומן. pl.)

within its [twenty-four-hour] day; less than one-day old

שור בן יומו קרוי "שור". (בבא קמא סה,ב)

An ox within its [first] day is [already] called "an ox."

SEE: בן יומא

**בן קיימא**

capable of living; viable  
נתכוין ... לנקלים והרג בן קיימא — פטור. (בבא קמא מד,א: משנה פ"ד מ"ו)

[If] he aimed for ... non-viable infants and killed a viable [one] — he is exempt [from responsibility].

**בני חורין; בני חרי\***

(1) "sons of noblemen"; free men

"בני חורין" — למעוטי עבדים. (בבא קמא טו, רע"א ע"פ משנה שם יד, רע"ב)

[The mishna specifies] "free men" — excluding slaves.

(2) free properties

A creditor may collect his debt from property that has remained in the possession of a debtor (usually a borrower) who still owes him money.

נחי דלא גבי ממשעבדי, מבני חרי מגבא גבי. (ב"מ יב,ב)

Granted that [the creditor] may not collect from subjugated properties [that have been transferred to a third party], he may certainly collect from free properties.

\* The first form is Hebrew, and the second Aramaic. Compare: אל הזקנים ואל החרים (מלכים א כא,ח): נקטים בני חורין, נקטים משועבדים, חורין, חרי SEE:

**בני** בן באני SEE:

**בגין אב**  
"the building of a father"; the establishment of a prototype

According to this rule of Biblical interpretation, one topic — or an abstraction based on the common properties shared by two or more topics — is set up as a *prototype*, in order to teach us the meaning of a term in the Torah or to apply a halakha to other comparable topics.

(1) When the prototype is one topic, the formula ... or the expression ... may be used in the Talmud. In the list of thirteen rules of interpretation of R. Yishmael, this method is termed *the establishment of a prototype from one pasuk*.\*

תני דבי ישמעאל: הואיל ונאמר "בגדים" בתורה סתם, ופרט לה הנהגה באחד מהן "צמר ופשתים" — מה להלן "צמר ופשתים", אף כל "צמר ופשתים". (שבת כו, רע"ב ועי' רש"י שם ע"פ ויקרא יג,מז)

The school of R. Yishmael teaches: Since "garments" have been mentioned in the Torah without specification, and Scripture has specified one of them for you (elsewhere) as "wool and flax" — just as there [the "garment" mentioned is one made of] "wool and flax," so all ["garments" mentioned are those made of] "wool and flax."

(2) When the prototype is a theoretical construct based upon the *הצד השוה*, the common denominator (of two topics) — we deal with משני כתובים, the establishment of a prototype from two p'sukim.\*

אזהרה מניין? תלמוד לומר: "אלהים לא תקלל ... אם היה אביו דנין, חרי הוא בכלל "אלהים לא תקלל", ואם היה אביו נשיא, חרי הוא בכלל "ונשיא בעמד לא תאור". אינו לא דנין ולא נשיא — מנין? אמרת: חרי אתה דן בגין אב משנייהו: לא ראי נשיא כראי דנין, ולא ראי דנין כראי נשיא ... — הצד השוה שבהם שהו "בעמד" ואתה מזהיר על קללתו, אף אני אביא אביד ש"בעמד" ואתה מזהיר על קללתו. (סנהדרין סו,א ע"פ שמות כב,כז)

From where [do we derive] a warning [against cursing one's father]? Scripture teaches: "You shall not curse judges ...." If his father be a judge, he is included in "You shall not curse judges"; and if his father be a ruler, he is included in "and a ruler of your people you shall not curse." [If] he be neither a judge nor a ruler, from where [do we derive a warning]? You may say [that] here you derive [the warning from] the establishment of a prototype from the two of them: A

ruler is not like a judge, nor is a judge like a ruler ... — the common denominator between them is that they are "of your nation" and you are forbidden to curse them, I too include your father who is "of your nation" [so that] you are forbidden to curse him.

\* Our explanation follows the opinion of Rashi in his commentary on the first example in this entry. A different explanation is presented by R. Shimshon of Chinon in his *Sefer K'rithoth* III:3.

**בסיים**

נעים; טעים  
pleasant; tasty; sweet  
טעמיה, הוה בסיים טובא. (פסחים קז,א)  
He drank [some of] it, and it was very tasty.

**בעא** (בעי: בעי. prt., ליבעי. fut., למיבעי. inf.)

he asked (1) שאל

For examples, see the next three entries.

he asked for; he requested (2) בקש

בעו רבנו רחמי עליה ואתסי. (ברכות ו,א)  
The hakhamim asked for mercy (= prayed) for him, and he was cured.

he wanted; he desired (3) רצה

בעא למיסק לארץ ישראל. (כתובות קי, סע"א)  
He wanted to go up (= to immigrate) to Eretz Yisrael.

he required; he needed (4) היה צריך

לא בעיא גיטא. (גיטין צא,א)  
She does not need a bill of divorce [in order to remarry].

\* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 11.

SEE: בעיא, אי בעי, איבעית אימא, איבעי

**בעא מיניה** שאל אותו

This expression introduces a problem that an amora posed to his teacher or his colleague.

בעא מיניה אבאי מרבא: מהו לכבות את הדליקה ביום טוב? (ביצה כב,א)

Abbayé asked Rabba: What is [the halakhic ruling about] extinguishing a fire on a festival?

they asked him שאלו אותו

This formula introduces a problem that was addressed to a specific amora, usually by unidentified questioners.

בעו מיניה מר' יהושע בן לוי: מהו להסתפק מוני סוקה כל שבועה? (שבת כב,א)

They asked R. Y'hoshua b. Levi: What is [the halakhic ruling with regard to] taking from decorations of the sukka during all seven days [of Sukkoth]?

**בעי** prt.

שואל

he asks; he poses a problem

This term introduces a problem that a specific amora raises before an authority who is not

identified in the Talmud.  
בעי רבא: קצר בשמי קורה — צריך סולם להורידה או אין צריך? (פסחים יב,ב)  
Rava poses a problem: [As for] a loaf [of hametz] on the top rafters — is one obligated [to ascend] a ladder to take it down [before Pesah] or not?

**בעיא\*** (= בעיה: בעא + ה-)

he asked it שאל אותה

For an example — see דבעיא הדר פשטה.

\* In this verbal form (which should not be confused with the noun בעיא), the final א is equivalent to a final consonantal ה in the third-person-feminine-singular suffix.

SEE: איבעי, מיבעי

**בעיא\*** (בעיין. pl.)

a (halakhic) problem שאלה

In a בעיא, the questioner seeks an answer to a problem about which he has a genuine doubt. Both sides of the issue are often explained in the Talmud — separated by the expression או דלקא, or perhaps, or קושניא, or אימרין, shall we say. (In a קושניא, however, the questioner points out a difficulty with regard to a statement or an argument previously quoted in the Talmud, with a view towards refuting it.)

The issues that a בעיא seeks to clarify include:

- (1) A halakhic ruling about a new case.
- (2) The source or reason for a halakha.
- (3) The proper interpretation or the correct wording of a tannaitic text.

ותפשט בעיא דרב פפא (מכות כ,א) and you may solve the (halakhic) problem raised by Rav Pappa

בעי בעיא is introduced by some form of the verb בעי, examples of halakhic problems appear in the entries בעי, איבעיא להו, בעא מיניה

**בעינא\*** בעינה; כמות שהיא as it (f.) is; intact

**בעיניה\*** בעינה; כמות שהוא as it (m.) is; intact

**בעיניהו\*** בעיניהם; כמות שהם as they are

מפרר זוזרה לרומ, אבל מטיל לים בעיניה. (פסחים כח,א)  
He must crumble [his hametz] and [only then] throw [it] to the wind, but he may cast [it] into the sea intact.

\* Besides these Aramaic forms, this word also occurs in Biblical Hebrew, e.g., (ויקרא יג,ה ות"א), the plague remained intact, and in Talmudic Hebrew in (גי'לה חזרת בעיניה (ב"ק צד, רע"ב; צה,א ורש"י שם), the stolen article must return intact. In post-Talmudic Hebrew, this word is used without a suffix with the same meaning: בעיין (or בעיין, as pronounced by many Ashkenazic Jews), e.g., in Rashi's commentary on כתובות צג,ב.

SEE: עין

כרבעין למימר לקמן

as we are going to (lit. "want to") say later on. This expression indicates a cross-reference to the original halakhic text, which is quoted in the Talmud a bit further on — usually within a page or two.

בזוטו של ים ובשוליתו של נהר — אף על גב דאית ביה סימן, רחמנא שרייה, כדבעין למימר לקמן. (בבא מציעא כא, ב) מנין לאבידה ששטפה נהר שהיא מותרת? דכתיב ... (שם כב, ב) [If a lost article is found swept up] by the tide of the sea or by the flooding of a river — even if it has a mark of identification, the Torah permits [the finder to keep] it, as we are going to say later on. (One page later the Talmud quotes the halakha in the name of R. Yohanan.) From where [do we learn] that a lost article that a river swept up is permissible [to be kept by the finder]? As it is written [in the Torah] ...

בעית pass. prt. (בעת)

נבעת; מפחד frightened; afraid  
גב משל אביו ואכל בשרו אביו ... בעית. (סנהדרין עא, א) [If] he stole [money] from his father and ate [food he had bought with it] on his father's property ... he is afraid (to persist with such conduct on a regular basis).  
SEE: בעיתותא

בעלי (בעלים pl.) husband  
SEE: בעלים

בעל constr. (f.s. בעלת; m. pl. בעלי)  
owner/master of; possessed of; subject to  
This Hebrew noun often forms a compound with the noun that immediately follows it. The more common compounds comprise some of the following entries.

בעל דברים\* plaintiff  
לאו בעל בעלת דברים ידי את! (בבא קמא ה, סע"ב; כתובות פא, סע"ב)  
You are not my plaintiff! (= You have no standing in this dispute!)

\* See Targum Onkelos and Rashi's commentary on that pasuk, and its interpretation in ב, בבא קמא מ, ב.

בעל דין litigant; opponent (in court)  
מנין לדין שלא ישמע דברי בעל דין קודם שיעבא בעל דין חבירו (שבועות לא, א)  
From where [do we learn that] a judge should not listen to the words of [one] litigant before his fellow litigant enters?

בעל הבית

owner of the house; landlord; owner; host;

private individual; ordinary person (in contrast to a person engaged in a particular profession)

החנני כבעל הבית — דברי ר' מאיר. ר' יהודה אומר: החנני כשולחני. (בבא מציעא מג, א; משנה פ"ג מ"א)  
A shopkeeper is [considered] like a private individual (hence he may not use money, which was deposited with him for safe keeping) — [this is] the opinion of R. Méir. R. Yehuda says: A shopkeeper is [considered] like a money-changer (hence he is allowed to use the money).

בעל חוב\*

"an owner of a debt"; creditor; lender  
אתא בעל חוב, טרפה מיניה. (בבא מציעא יד, א)  
A creditor came, [and he] seized it from him (as payment of his debt).

\* In post-Talmudic Hebrew, this expression is often used in the opposite sense: subject to a debt, debtor, borrower. See, e.g.: רש"י לכתובות פ, סע"א ד"ה "פריעת בעל חוב", רמב"ם הל' מלוה ולוה פ"א ה"ג.

בעלי חיים\* pl. animals  
צער בעלי חיים דאורייתא. (בבא מציעא לב, רע"ב)  
[The prohibition of causing] suffering to animals is of Torah authority.

\* The singular, בעל חיים, does not occur in the Mishna or in the Talmud, but it is used in Modern Hebrew.

בעל/על כרח — נגד רצונו — against the will of  
This expression is used with personal-pronoun suffixes exclusively. The following forms are the most common ones:

בעל/על כרחך against your will  
בעל/על כרחיה against his will  
בעל/על כרחיה against her will  
בעל כרחיהו against their will  
נקט מתרניהו — מחד מדעתיה ומחד בעל כרחיה. (ב"מ ב, ב)  
He received [money] from both of them — from one [he received it] willingly and from the other one [it was forced upon him] against his will.

בעל מום having a blemish; defective  
שחטו, ונמצא בעל מום (פסחים עא, סע"ב; משנה פ"ו מ"ו)  
[if] he slaughtered it (= the animal), and it was found to have a blemish

בעל תשובה a repentant sinner  
אם היה בעל תשובה, אל יאמר לו: "זכור מעשיך הראשונים" (בבא מציעא נח, ב; משנה פ"ד מ"י)  
If [someone] is a repentant sinner, one should not say to him: "Remember your former deeds!"

בעלים

(1) the owner; the owners  
When used in this sense, this Hebrew noun always

appears in the plural form — even though the owner may be a single individual.

מעשר שני שאין דמיו ידעין — פודין אותו בשלשה לקוחות ... אפילו אחד מהם בעלים. (סנהדרין יד, ב)  
A second tithe whose value is not known may be redeemed according to [the evaluation of] three dealers ..., even if one of them is the owner [himself].

The noun בעלים usually takes a plural verb, even when it is singular in meaning.\*

הנאשו הבעלים (ב"מ כב, א) the owner has given up hope

(2) husbands

יש מותרות לבעליהן. (יבמות פד, א; משנה פ"ט מ"א)  
Some are permitted to their husbands.

\* Biblical Hebrew, however, uses a singular verb if the meaning is singular as in: (שמות כב, י) ולקח בעליו ולא ישלם (שמות כב, י)  
SEE: בעל

בעלמא בעולם in the world  
Besides this literal meaning, the following two usages are often found in the Talmud:

(1) בדרך כלל, במקומות אחרים  
in general; in other cases; elsewhere

בעלמא דקתני: מצאתיה (בבא מציעא ב, סע"א ורש"י שם)  
in other cases where [a tanna] states: I found it

(2) בלבד merely; alone  
וקרא אסמכתא בעלמא (יומא עד, סע"א)

and the pasuk is merely a support  
SEE: עלמא

בעלת constr. f.s. בעל

בעיר less  
SEE: בעיר

בצר\* (בצר: בוצר, prt. לבצור, inf.)  
he cut (grapes for harvesting)

שנים שבצרו את קרמיהם ... (משנה דמאי פ"ו מ"ז)  
two [people] who cut [grapes from] their vineyards

\* This verb is Hebrew, and the next two are Aramaic.

בצר (בצר: בצר, act. prt. בציר, pass. prt. למיבצר)  
it was less; it was missing (inf.)

בציר מעשרה לאו אורח ארעא. (מגילה כג, ב)  
It is not proper [to have] less than ten.

בצר (בצר: פצל: מבצר, prt. לבצורי, inf.)  
he reduced; he deducted

אחני מסורת\* לבצורי חדא. (זבחים לו, סע"ב)  
The accepted (Masoretic) spelling (of the word

קרנת without a ו, so that it could theoretically be read as a singular noun) has the effect of deducting (from the halakhic requirement) one (sprinkling of the blood of the offering on a corner of the altar).

\* See למסורת.

outdoors; outside; the wild  
שור בר\* (משנה כלאים פ"ח מ"ו) or of the wild; wild ox  
אין תוכו כבדו (ברכות כח, א)  
his inside is not like his outside (= he is insincere)  
\* In Modern Hebrew, בר means wild animal. It is similar to ברית in Biblical Aramaic (as in ד"ט: וברית) and in the Targumim (as in כ"ב: וברית).  
SEE: בר

outside of; except for  
כל פטורי דשבת פטור אבל אסור לבר מהני תלת דפטור ומותר. (שבת ג, רע"א ורש"י שם)  
All [occurrences of the term] with reference to the Sabbath [mean] "exempt [from punishment] yet forbidden" except for these three [cases] where [it means] "exempt [from punishment] and permissible."  
\* Although this word is popularly pronounced בר by Ashkenazim, the vocalization בר is probably more correct, and it serves to distinguish בר from the noun בר, son.  
SEE: בר

בר מין דההיא, בר מין דה, אבראי, בריתא  
SEE: בר

לבר/לברא/לבראי חוצה outside  
See example under לגין.  
SEE: פוק תני לברא

מלבר from the outside  
בבא מציעא ג, סע"א  
For an example — see

בר (בני pl.) son of  
Besides its literal sense, this construct form — like its Hebrew counterpart בן — is combined with other words and expresses a variety of meanings, including: capable of, fit for, subject to, obligated in, possessing, belonging to, and worthy of. The more common compounds thus created are presented in fourteen of the next sixteen entries.

SEE: בר

בר אורנין\* בן תורה a Torah scholar  
בר אורנין ובר אורנין (מנחות נג, א) [he is] a son of noble ancestors, and [he is] a Torah scholar  
\* This expression should not be confused with בר ארניא, which is discussed in the note on the entry ארניא.

בר איניש; בר נש  
בן אדם "son of man"; a human being  
לית דין בר איניש! (שבת קיב, ב ורש"י שם, ושי"נ)  
This is no [ordinary] human being!

\* The form בר נש, which has entered Modern Hebrew, is common in the Palestinian Talmud but rare in the Babylonian Talmud.

בר אכילה (בת אכילה f., בני אכילה m. pl.)  
fit for eating; edible  
ראוי לאכילה  
צפר לאו בר אכילה הוא כלל, נבילה בת אכילה וארניא הוא דרביע עיקוה. (שבועות כב, ב ורש"י שם)  
Dust is not edible at all; carrion is edible, but "a lion" (= a prohibition) is resting on it.

## בר בי רב

בן ושיבה; תלמיד [yeshiva] student; disciple  
בר בי רב דחד יומא (חגיגה ה, ט"ב)  
a student for one day (who attends lectures only  
occasionally and is therefore not a serious scholar)

## בר הכי (בת הכי f.)

capable of this בן קד; ראוי לקד; יכול  
דחיל מרבנן הוא גופיה תי רבנן; ואי לאו בר הכי הוא,  
משתמע מיליה כצורבא מרבנן. (שבת כג, ע"פ כת"י)  
One who stands in awe of the hakhamim will himself  
be a hakham; but if he is not capable of this (= of  
scholarship), his words will be listened to like [those of]  
a Torah scholar.

## בר זוגא בן זוג

partner; mate  
SEE: בן זוג

## בר חיובא (בת חיובא f.s., בני חיובא m. pl.)

בן חיוב; חייב בדיבר  
subject to obligation; obligated  
גוי לאו בר חיובא הוא; ישראל בר חיובא הוא. (חולין קלח, ב)  
A non-Jew is not obligated (in this mitzva); a Jew is  
obligated.

## בר מינה דההיא

"חוץ ממנה של ההיא"; חוץ מההיא  
"except for that"; exclude that [baraita  
from our discussion]  
This formula is used by an amora or by the  
Talmud to introduce a rejection of a proof from a  
baraita — either because the baraita can be  
interpreted differently (for example, it may refer  
to special circumstances) or because it is not  
authoritative (for example, its text is faulty).  
מת ומשלים לית ליה? ואלא? והתניא: גנב וטבח בשבת ...  
משלים ארבעה וחמשה — דברי ר' מאיר ... אמרי: בר מינה  
דההיא, דהא איתמר עלה ... משמיה דר' יוחנן ... בטובח על  
די אחרי (בבא קמא עא, א)

And he (= R. Méir) does not hold that one condemned  
to death may also be required to pay? Does he not?!  
But it is stated (in a baraita): [If a person] stole [an  
animal] and slaughtered [it] on the Sabbath ..., he must  
make the four-fold or five-fold restitution (even though  
he would also face the death penalty for Sabbath  
desecration) — [according to] the opinion of R. Méir  
...! They say [in the beth midrash]: Exclude that  
[baraita from our discussion], for [the following  
interpretation] has been stated about it ... in the name  
of R. Yohanan ... [It refers to a case] where he [had  
the] slaughtering [done] by another person (and so he  
did not really desecrate the Sabbath and he is punished  
only with the monetary penalty; hence there is no  
proof that one incurs both punishments where the

death penalty is applicable as well!)

\* The feminine singular suffix -ה anticipates the pronoun  
היא, literally: except for it, for that.  
SEE: בר מיניה ד-

בר מיניה בן מינו  
a person of his own status

לא שנה דקטל בר מיניה, ולא שנה דקטל דלאו בר מיניה.  
(מכות ט, א)

It makes no difference whether he killed a person of his  
own status or a person not of his own status.

## בר מיניה ד- "חוץ ממנו של"; חוץ מ-

"except for him ..."; exclude [him from our  
discussion]

בר מיניה דרב יהודה, דכיון דמסוכן הוא, אפילו בשבת נמי  
שרי למעבד ליה! (שבת לז, ב)

Exclude Rav Y'huda [from our discussion], for since he  
is dangerously ill, even on the Sabbath it is also  
permitted to do [this] for him!

SEE: בר מינה דההיא

## בר מצוה\* (בת מצוה f., בני מצוה m. pl.)

subject to the commandments;  
obligated by the commandments

שליח דבר מצוה הוא (בבא מציעא צ, ט"א)  
an agent who is obligated by the commandments (as  
opposed to an agent who is not Jewish)

\* In post-Talmudic Hebrew, this term denotes a Jewish youth  
who has reached the age of thirteen and is now obligated by  
the commandments of Judaism.

## בר מצוה (בני מצוה pl.)

"בן הגבול", אדם שיש לו זכות קדימה לקנות נכסי  
שכנו  
the owner of adjacent property

The person who owns the property adjacent to the  
property that is about to be sold has the  
prerogative of acquiring that property.

משום דינא דבר מצוה מסלקין ליה. (בבא מציעא קח, א)  
Because of the law of the owner of adjacent property,  
we remove him (= the would-be purchaser).

## בר מותא (בני מותא pl.)

a citizen of a town  
בן העיר  
בר מותא אבר מותא אחריתי מצי מעבד. (ב"ב כא, ט"ב)  
A citizen of [one] town can prevent a citizen of  
another town [from setting up a competing enterprise  
in his town].

## בר סמכא (בני סמכי pl.)

a reliable person; an authority  
ר' אבין בר סמכא הוא? (קידושין מד, ט"א)  
Is R. Abin an authority (in halakhic matters)?

## בר פלוגתא\*

disputant; opponent (in a Talmudic dispute)  
למאן מודה? לר' עקיבא, בר פלוגתא. (בבא מציעא לז, ב)  
To whom does he concede [this point]? To R. Akiva,  
his opponent.

\* Although this compound occurs only once in the Talmud,  
it occurs more frequently in the commentaries and in  
Modern Hebrew.

SEE: פלוגתא

## בר קטלא (בני קטלא pl.)

(1) liable to [the] death [penalty]  
לאו בר קטלא הוא, ולא בר ממונא הוא. (סנהדרין עט, ב)  
He is not liable to the death penalty, nor is he obligated  
to pay monetary compensation.

(2) sentenced to be executed; condemned to  
death

בעידנא דקא מסהדי, גברא בר קטלא הוא. (מכות ה, ט"א)  
At the time they were testifying, he was [already] a  
man condemned to death.

## ברא חיצון

outside  
See example under ברא

SEE: בר

## ברא (בר abs./cnstr., בני בני pl.)

This noun is often used with personal-pronoun  
suffixes, creating the following forms:

my son בְּנִי בְּרִי/בראי  
his son בְּנוֹ בְּרִיה  
her son בְּנָה בְּרָה

In addition, the third-person suffix -ה sometimes  
anticipates the noun that follows in such  
expressions as Rav אהא בריה דרבא (שבת דא, א)  
Rav Aha, his son [that] of Rava (= Rav Aha, son of  
Rava). Thus -ה בריה is equivalent to בר, son of.

SEE: בר

## ברבי

SEE: ברבי

## ברותא\*

[הלכה] חיצונה  
"an outside [halakha]"; a mistake  
This term is used by the Talmud to indicate that  
an amora's statement is outside the halakhic  
canon. It serves as a polite rejection of a halakha  
in the face of a difficulty.

וקא דר' אבהו ברותא היא. (בבא מציעא טא, א)  
But this [statement] of R. Abbahu is a mistake.

\* In other editions of the Talmud (e.g., in the Munich  
Manuscript version of our Talmudic example) and  
sometimes in printed editions, the text reads בְּדוּתָא, an  
invention. The connotation of the latter term may be a bit  
harsher than בְּרִיתָא an outside [halakha]. See the quotation  
from the Arukh in the margin of the same Talmudic  
passage we have quoted above. A list of all the occurrences  
of both terms appears in the margin of מא, פסחים.  
SEE: בר, בורקא

## בריי

certain; sure; definite  
בריי ו"שמה" — ברי עדיף. (בבא קמא קיא, א)  
[If one litigant issues a plea of] "definite" and [his  
opponent counters with a plea of] "perhaps" — [the]  
"definite" [plea] wins

## ברייבי/ברבי

B<sup>c</sup>Rebbi  
(1) This title is an expression of deep respect that  
is used after the names of certain tannaim.

יידו ברביי הנה דורש. (קידושין כא, ב ורש"י שם)  
Yudan B<sup>c</sup>Rebbi was expounding.

(2) It is sometimes used by itself by some tannaim  
with regard to other tannaim.

אמר ליה רבן שמעון בן גמליאל לר' יוסי: ברביי (פסחים קא,  
ורש"י שם)

Rabban Shim'on b. Gamliel said to R. Yose: B<sup>c</sup>Rebbi!

(3) This word is sometimes the name of a tanna.

ברביי אומר ... (חולין יא, ב ורש"י שם)  
B<sup>c</sup>Rebbi says ...

\* The meaning of the prefix ב here is obscure. However,  
when ברביי appears before a proper name, the prefix ב, stands  
for son of, so that ברביי יוסי means R. Yishmael, son of R. Yose.  
(שבת נא, א) ר' ישמעאל ברבי יוסי

## בריייתא

בריייתא; an outside teaching  
Both this term and the term מתנייתא are used  
instead of the full expression בריייתא בריתא, a  
teaching [of tannaim that has remained] outside [the  
Mishna of R. Y'huda HaNasi].\* The terms בריתא  
and מתנייתא are practically synonymous, but בריתא  
provides a clearer contrast to מתנייתא, our mishna. It  
is therefore preferred in those contexts where both  
a baraita and a mishna are quoted or referred to  
during the Talmudic discussion.\*\*

\* Rabbenu Hananel (סנהדרין יב, א) designates a baraita by  
the Hebrew word חיצונה.

\*\* See the note on the next entry.

SEE: תנא ברא

## בריייתא/מתנייתא לא שמיע ליה

הוא לא שמע את הבריייתא.

He has not heard the baraita.

The amora who presented his own halakhic  
opinion was apparently unaware of the baraita,  
which has just been quoted in the Talmud, that  
had already decided the same halakhic point. It is  
not shocking that an amora was sometimes  
unacquainted with a particular baraita, because  
there were so many baraitoth taught by many  
different tannaim from various yeshivoth. On the  
other hand, the Mishna is such a vital and  
influential work that every amora was presumed  
to be familiar with its contents. It is never  
proposed in the Talmud that an amora was  
unaware of a particular mishna.

\* The statement בריייתא לא שמיע ליה occurs four times in  
the Talmud: in ב, שבת יט, ב; שבת יט, ב; שבת יט, ב; and

## ג

## גבי/לגבי

next to; with; with regard to

גבי הדדי תניין. (בבא מציעא לד, סע"א)  
[The two baraitoth] are taught next to each other [in the Tosefta].

גבי מתנה דזכות הוא לו זכין לאדם שלא בפניו. (ב"מ יב, א)  
With regard to a gift that is [considered] an advantage for him, we may confer an advantage upon a person in his absence.

גבי is also used with personal-pronoun suffixes. The following forms are the most common:

next to you; with regard to you

next to him/it (m.);

with regard to him/it

next to her/it (f.); with regard to her/it

next to them; with regard to them

מאי עבידתה גביה? (בבא מציעא כד, סע"א)  
What is his business with it? (= What right does he have to handle it?)

גברא (גבר, abs., גברי/גוברין pl.)

man; person

אמר רמי בר חמא: הא גברא, והא תיובתא? אמר רבא: גברא קא חזיקא ותיובתא לא קא חזיקא! (בבא מציעא טז, א)  
Rami b. Hama said [with regard to an objection raised by Rav Shesheth]: Here is a [great] man (= Rav Shesheth), and here is a refutation [by him]! Rava said: I do see a [great] man, but I do not see a refutation!

מי סברת חובת גברא הוא? חובת טלית הוא? (מנחות מא, א)  
Do you think [that tzitzith] is an obligation upon the person?! It is an obligation for [each] garment!

SEE: ההוא גברא, חפצא

## גברא אגברא קא רמית

אדם על אדם אתה מטיל!

"Are you hurling a man against a man?!"  
Are you pitting one amora's opinion against another's?!

When an amora's halakha is contradicted by a halakha from a more authoritative source — such as a mishna or a baraita — the amora's halakha faces a difficulty, a קושטא. However, when the halakhoth of two different amoraim contradict each other, such a contradiction does not usually cause difficulty for either amora.\* Each amora is entitled to his own opinion — even if it is disputed by a fellow amora. Sometimes, this latter

## back; outside; the outside part

תוכו טהור, וגבו טמא. (ברכות נב, סע"א)  
Its inside is ritually clean, and its outside is ritually unclean.

SEE: אגב, על גב/גבי, אף על גב ד-

## גבאי\* collector (of taxes or alms for the poor)

הגבאיין שנכנסו לתוך הבית (חגיגה כו, א; משנה פ"ג מ"ו)  
the (tax) collectors who came into the house

\* Nowadays, this word usually denotes a person who manages a synagogue.

SEE: גבי

## הגבוה\* the Most High (= God)

אמירתו לגבוה כמסירתו להדיוט. (קידושין כח, סע"ב; משנה פ"א מ"ו)

One's verbal [dedication of an object] to the Most High is [equivalent to] his delivery [of the object] into [the hands of] a common person (in a private transaction).

\* The correct pronunciation is gaVOah — with the final vowel pronounced before the consonantal ה.

## גבולין beyond the boundaries

(1) beyond the boundaries of (the courtyard of) the Beth HaMikdash

אין אומרים שם המפורש בגבולין. (יומא טז, רע"ב ורש"י שם)  
We may not pronounce the specific name (of God) beyond the boundaries of the Beth HaMikdash.

(2) beyond the boundaries of Y<sup>e</sup>rushalayim

עשרים וארבע מתנות כהונה ניתנו לאהרן ולבניו ... עשר במקדש ... וארבע בירושלים ... ועשר בגבולין ... (ב"ק ק"ב)  
Twenty-four gifts for the kohanim were given to Aharon and to his sons ... ten in the Beth HaMikdash ... four in Y<sup>e</sup>rushalayim ... and ten beyond the boundaries of Y<sup>e</sup>rushalayim ....

## the Omnipotent (= God)

"אנכי" ו"לא יהיה לך" מפי הגבורה שמענום. (מכות כד, רע"א)  
ע"פ שמות כ"ב, ג)  
[The commandments] "I [am the Lord your God]" and "Thou shalt not have [other gods before Me]" we heard directly from the Omnipotent (= God).

גבי. prt. (גבי: למיקבא inf.) גובה collecting (usually a debt, taxes, or a contribution)

יתמי מיקבא גבי, אגבוי לא מגבינו מיקניהו. (כתובות קיא)  
Orphans are certainly entitled to collect [a debt owed them, but] we may not recover a debt from them.

SEE: גבאי, גוביינא, אגבי

בת יומא/יומה within its day בת יומה  
This term refers to a utensil that has been used for cooking within the previous twenty-four hours. קדירה בת יומא (פסחים מד, סע"ב ורש"י שם, בכת"י: בת יומה)

\* The final נ- is often substituted for יה, the suffix for the third-person feminine singular.

SEE: בן יומא

after; according to

אזינו בתר רובא (בבא קמא מ"ב, ע"פ שמות כג, ב)  
we go after (= according to) the majority

The preposition בתר is used with personal-pronoun suffixes, creating the following forms:

|                   |        |        |
|-------------------|--------|--------|
| after me          | אתרי   | בתראי  |
| after him/it (m.) | אתרו   | בתריה  |
| after her/it (f.) | אתריה  | בתרה   |
| after them        | אתריהם | בתריהו |

See example under בתריה (ה).

## בתר/לבתר ד- אחרי-ש-

הא מקמי דשמעה מר' יוחנן, הא לבתר דשמעה מר' יוחנן. (חולין לט, א)

This [opinion was expressed by Resh Lakish] before he heard it (= the new interpretation) from R. Yohanan; the other [opinion was expressed] after he heard it from R. Yohanan.

## בתר דבעיא הדר פשטה

אחר ששאלה, הדר ופשטה.

After he had asked it, he subsequently answered it.

The amora who posed the problem is the same one who found a solution to it.

בעי רבא: מקרא מגילה ומת מצוה — הי מיניהו עדיף? ... בתר דבעיא, הדר פשטה: מת מצוה עדיף. (מגילה ג, ב)  
Rava raised a problem: [As for] reading the scroll [of Esther on Purim] and the commandment of [attending to] a dead body [where no one else is available] — which one of them takes precedence? ... After he had asked it, he (himself) subsequently answered it: The commandment of [attending to] a dead body takes precedence.

בתרא (בתרייתא f.s., בתראי pl., בתרייתא f. pl.)

last; latest

For examples, see the entries בנא and בתרא.

In every case, the term baraita expresses contrast to a specific mishna that is being referred to in the course of the Talmudic discussion. On the other hand, in the Talmud: ir appears just twice in the Talmud: in פסחים קא, ב and שבת סא, א. This data confirms the distinction in usage between the terms baraita and mishna that was stated at the end of the previous entry.

ברם (1) אבל

דברים שאמרת לפניכם טעות הו' בגדי, ברם קד אמרו ... (שבת סג, סע"ב ורש"י)

The things that I told you were erroneous, but this [is what] they said ...

indeed (2) אמנם

ברם, זכור אותו האיש לטוב ... (סנהדרין יג, סע"ב ועוד)  
Indeed, may this man be remembered for a blessing ...

בתרא (בת. cnstr., בתא/בן pl.) daughter

This noun is often used with personal-pronoun suffixes, creating the following forms:

|              |            |         |
|--------------|------------|---------|
| his daughter | בתו        | בתיה    |
| daughter of  | בתו של; בת | בתיה ד- |

ברוריה דביתו דר' מאיר בר תיה דר' חנינא בן תרדיון. (פסחים סב, ב; עבודה זרה יח, א)  
B'ruria, the wife of R. Méir, the daughter of R. Hannina b. T'radyon.

\* This form is parallel to ד- בריה, son of, in the entry בר.

בשילמא (ב)שלמא SEE:

בשם (ב)שם SEE:

בת (בית: גיית. prt.) לן he stayed overnight

מיא דביתו\* (פסחים מב, א ורש"י שם)

water that stayed overnight

\* In Hebrew: שלנו.

בת constr. בת daughter of

Some of the compounds formed by using בת with other words have feminine counterparts as well. See בת and the compound entries that follow it.

obligated בת חייבא (סוכה מב, א)

בת אחת SEE: דבת אחת

mentioned several pages earlier, as in סע"ב ה', סנהדרין, where Sh'muel's halakha from ג' is discussed.  
SEE: אָמַר קָר, and note the difference!

## גופא דעובדא היכי הוה

איך הוה הפעשה עצמו?

How was the incident itself? (= What actually happened?)

This question is asked in an attempt to clarify the facts of the case that has just been presented.

For an example — see סמא כ"ב, ב.

See under גוף; גופיה

גופא גוף גוף

vine גוף גוף קיימא. (בבא קמא צ"ב, רע"א)

It was standing among the vines.

SEE: גוף גוף

## גורעין ומוסיפין ודורשין

[We] may subtract [a letter from a word] and add [that letter to an adjacent word] and [then] expound [the Biblical passage].

This method of Biblical interpretation is used in the Talmud on several occasions to establish a Scriptural basis for a halakha of a tanna.

בריתא: "ולקח מן הדם הפך" ... דם מהפך קבלנו. תלמוד: ... וקסבר: גורעין ומוסיפין ודורשין. (יומא מהא, ע"פ ויקרא דה)

BARAITHA: "And [the kohen] shall take from the blood of the ox" ... — the blood [straight] from the ox shall he receive.

TALMUD: And [the tanna] holds: [We] may subtract [the מ from the word מִדָּם in the phrase מִדָּם הִפְּךָ] and add [that מ to the word הִפְּךָ, so that the clause is explained as if it read "ולקח דם מהפך" and [then] expound ["And he shall take the blood directly from the ox"].

seal; signet-ring חותם

ולחתימה בגושפנקא דפרזקא (ברכות ו,א)  
Let him seal it with a "seal of iron"!

\* This word is used in Modern Hebrew in the sense of official approval or authorization.

treasurer גזבר

This term specifically denotes an official in charge of the treasury of the Beth HaMikdash who may act in its behalf.

הקדוש מנה לבדק הבית ונגנב או שאבד - ר' יוחנן אמר: חייב באחריותו עד שיבוא לידו הגזבר. (חולין קל"ט, ע"פ כ"י)  
[If] one dedicated a "maneh" (= one hundred zuz) for the repair of the Beth HaMikdash, and it was stolen or lost, R. Yohanan said: He is responsible for it until it reaches the hands of the (Temple) treasurer.

dying; a dying man גוסט (גסט) prt.

עיל קשהוא גוסט (נזיר מג,א)  
[the kohen] enters when he (= the other man) is dying

גוף; גופא\*

(1) body

בשר רישא גופא אזיל (עירובין מה,א)  
the body must follow the head

(2) person

חובת הגוף נוקמת בין בארץ בין בחוצה לארץ (יבמות ה,ב)  
an obligation upon a person (as opposed to an obligation linked to the soil) is in effect both within the land [of Israel] and outside the land

(3) substance

שטרות ... אין גופן קמון (בבא מציעא ז,ב)  
[as for] documents ... their substance (= the paper itself) is not the [true] value

(4) the essence

גופו של גט: הרי את מותרת לכל אדם. (גיטין פה, סע"א)  
משנה פ"ט מ"ג)  
The essence of a letter of divorce [is the statement]:  
"You are hereby permitted to [marry] any man."

(5) This noun is also used with third-person singular suffixes as a reflexive pronoun, -self, in both Hebrew and Aramaic — like עצמו and עצמה, the more common Hebrew forms.

גופו, גופיה\*  
הגופה, גופה/גופא\*  
herself; itself (m.)  
herself; itself (f.)

פירא גופיה "זית" אקרי. (ברכות לה,ב)  
The fruit itself is called "an olive."

\* The first form is Hebrew, and the second is Aramaic.  
SEE: גופא קשיא, (ו)האי מיבעי ליה לגופיה, היא גופא  
גזירה ואנן ניקום ונגזור גזירה לגזירה

גופא "הגוף"; (קבה נחזר למאמר) עצמו.

"the body"; [Let us now return to] the statement itself.

This term regularly introduces the text of an amoraic statement, or a baraita, or occasionally a mishna\* that has been quoted in part during the course of a previous Talmudic discussion.\*\* Now the Talmud quotes that text in full and discusses it further, usually presenting one of the following:

- (1) an explanation of it, as in בבא מציעא כא,א;
- (2) an objection to it, as in מגילה כ"ב, ב;
- (3) a corroboration of it from another source, as in סנהדרין כג,א;
- (4) a dissenting view, as in בבא בתרא מט, רע"א;
- (5) another statement (or several others) from the same author, as in סע"א קי, סע"א.

\* See Rashi's comment on סוכה יד,א.

\*\* This point is emphasized by Rashi, Tosafot, and the Rosh on יח,ב. In some cases, a text is quoted that was

One [refers] to the inner chambers; the other to the outer chambers.

inside גוזמא adv. פנימה

לגוזמא עבדי, ולבראי לא עבדי (סוכה יט,א)  
[the walls] are made for inside, but they are not made for outside

collection גוזמא\* גביה

שטרם לגוזמא קאי (בבא מציעא קג,א)  
the document is "standing" (ready) for collection

\* This Aramaic word is used in Modern Hebrew. For example, a collect telephone call is גוזמא.

SEE: גבי

pull! extend! גוד imp. (נגד) קושף

גוד או אגוד! (בבא בתרא יג,א ורש"י שם)  
"Pull or I will pull!" (= Either buy out my portion and take possession of the property, or let me buy out your portion and take it!)

גוד, אחית מחיצתא! (שבת קא,א ורש"י שם)  
Extend [and] bring the partitions down! (= Treat the case halakhically as if the walls reach the ground!)

גודא

bank (of a river); shore גודא (1) גדה; חוף

אגודא דנהרא (בבא מציעא קג, סע"א ועוד)  
on the bank of the river

wall גודא (2) כתל

מאי "מחיצה"? גודא. (בבא בתרא ב, סע"א ורש"י שם)  
What is [meant by] "a separation"? A wall.

גזווה/בגווה

גזווה/בגווה

גזוויה/בגוויה

גזוויה/בגוויה

גזוויה/בגוויה

גזוויה/בגוויה

גזוויה/בגוויה

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גזוויה/בגוויה

גזוויה/בגוויה

גזוויה/בגוויה

principle is expressed by the rhetorical question that comprises this entry.

אמר ר' יוחנן: הלכה כר' יהודה ... ואמר ר' אלעזר: הלכה כר' גמליאל ור' אבהו אמר ר' רמי? (תענית ד,ב)

R. Yohanan said: The halakhic ruling is in accordance with [the opinion of] R. Y'huda ..., but R. El'azar said: The halakhic ruling is in accordance with [the opinion of] Rabban Gamliel! Are you pitting one amora's opinion against another's?

\* In some instances where the opinions of two amoraim conflict, the Talmud does regard one opinion as more authoritative than the other. This phenomenon has been explained in several different ways by the classical commentators on the Talmud. See the article by Prof. Eliav Shochetman in *Sidra*, vol. VI, pp. 93-107, that supplies the following sources that deal with this issue:

תוספות למועד קטן ב"ב: סוף ד"ה "חייב שתיים"; רמב"ן לבבא בתרא ב"ב: סוף ד"ה "אלמא"; רשב"א שם ד"ה "שאני התם".  
\*\* The halakhic issue in dispute is from what date must one insert the prayer for rain into the Amidah.  
SEE: מיקרא

גזמא רבה אדם גדולי; תלמיד חכם

a great man (in Torah learning); an outstanding halakhic authority

גזמא רבה אמר מילתא; לא תחילו עליה! (ברכות יט,ב)  
An outstanding halakhic authority has made a statement; do not laugh at him!

\* In Hebrew, the phrase אדם גדול is used in the sense of a Torah scholar (סע"ב ועוד).

גזמא בתוך

עבד איניש דפרע בגזמא. (בבא בתרא ה, סע"א)  
A person usually repays within his [allotted] time.

גזמא is also used with personal-pronoun suffixes, especially in the following forms:

within it (m.); in it; about it גזמא/בגזמא

within it (f.); in it; about it גזמא/בגזמא

within them; in them; about them גזמא/בגזמא

he is certain about it גזמא/בגזמא

he is certain about it גזמא/בגזמא

SEE: גזמא

גזמא גזמא

into; inside גזמא/בגזמא

נפיל איסורא לגזמא (עבודה זרה עג,א)

the forbidden [substance] falls into the permitted

from; out of גזמא/בגזמא

תרי סגו תלתא (בבא מציעא לב, רע"א)

SEE: גזמא

גזמא/מיגזמא - מתוך ש-; מפני ש-

For an example, see גזמא - ד.

גזמא/מיגזמא - מתוך ש-; מפני ש-

inside; interior גזמא/בגזמא

הא בבתי גזמא; הא בבתי בראי. (קידושין לג,א)



גמרא גמור זמורתא תהא? (למשל שבת קרב, ורש"י שם)  
Recite [your] learning, [and] let it be [like] a song?  
חד שקיל וטרי בהדי רביה, ואידך מצלי אידניה לגמרא. (חגיגה יא, ב ורש"י שם)

One [disciple] discusses [the halakha] with his teacher, and the other inclines his ear to the discussion.

"להורותם" — זה גמרא\*\* (ברכות ה, א ורש"י שם ע"פ שמות כד:ב. בתי"מ: "תלמוד" ועי' דקדוק סופרים שם)  
"to teach them" — this [refers to] analysis

\* The abbreviation 'gm' is regularly used in the Talmud to mark the beginning of the discussion that follows each mishna of a tractate.

\*\* In this passage, the Aramaic noun גמרא in our printed editions is a substitution for the Hebrew noun תלמוד, which is found in manuscripts and in early printed editions. This substitution came about because of the censorship of the word תלמוד.

גמירי, משמיה דגמרא, תלמוד.

SEE: גמרי

לגמרי

גנא (גני: גני, prt., ליגני, fut., למיגנא, inf.)  
he lay down; he slept  
דאכלו ושתו וגנו בבי כנישתא (פסחים קא, רע"א)  
who ate and drank and slept in the synagogue

גנב גנב  
The thief who steals something without his victim's knowledge, e.g., a pickpocket, has to pay double its value.

הוא ארנקא ... אתו גנבי וגנבו. (בבא קמא צג, סע"א)  
There was a purse ... thieves came and stole it.  
SEE: גנבים, גנל

גס\* act. prt. (גסט)

(1) intimate; familiar

אין לבו גס בה (גיטין פא, סע"א: משנה פ"ח מ"ט ועוד)  
His heart is not intimate with her.

(2) large; excessive

בהמה גסה (קידושין כה, ב)  
large cattle (= cows and ozen, in contradistinction to sheep and goats, which are called דקה)  
excessive eating  
אכילה גסה (פסחים קז, רע"ב)

גס רוח (משנה אבות פ"ד מ"ז)  
"excessive of spirit" (= arrogant)

\* גיס, pass. prt. in Aramaic, is also used in the first sense, as in בתובות פה, ב.

גרידא\* pass. prt. (גרד)

mere; unqualified  
לא תעשה גרידא (וימות ג, סע"ב)  
a mere prohibition (that does not incur a punishment more severe than flogging)

\* This Aramaic word is sometimes used in Modern Hebrew in the same sense.

גריס (גריסין, pl.)  
a split granule  
(of grain or pulse)

\* The active participle גמר is used in the case of derivation from Scripture.

SEE: גמר, גמיר, גמלא

גמלא

camel  
(1) גמל  
ליחוש לגמלא פרח? (מכות ה, א)  
Shall we take into consideration [that he may have travelled on] a flying (= swift) camel?

bridge  
(2) גשר  
היה קא מעבר חיותא אגמלא דנרש (בבא מציעא צג, ב)  
he was crossing the animals over the bridge of Narash

גמר\* (גמר: גמר, act. prt., גמור, pass. prt.)  
he finished; he decided; he resolved

נמנו וגמרו (משנה ידים פ"ד מ"א)  
[the judges] were counted (in a vote), and they decided  
\* This verb is Hebrew, and the next entry is Aramaic.

גמר (גמר גמר, act. prt., גמיר, pass. prt., ליגמר, fut.)  
he learned; he derived

(1) למד  
מבשר בחלב לא גמירנו, דחידוש הוא. (פסחים מד, ב)  
We do not derive [a general rule] from meat [cooked] with milk, for it is a unique [prohibition].

(2) גמר; גמר בדעתו; החליט  
he finished; he made up his mind; he decided

גמר ומקני ליה (בבא מציעא מז, א)  
he makes up his mind and transfers [it] to him (in other words, he does it wholeheartedly)  
SEE: גמיר and its note

גמר דין

the conclusion of the judgment; verdict  
היכי דמי גמר דין? ... "איש פלוני אתה חייב, איש פלוני אתה זכאי" (סנהדרין ו, סע"ב)  
What is considered the conclusion of the judgment (after which point arbitration is forbidden)? ... [When the judges say:] "So and so, you are guilty! So and so, you are innocent!"  
SEE: גזר דין

גמרא

(1) שמועה; מסורת  
an oral tradition;  
a halakha received from tradition

גמרא או סברא? (וימות כה, סע"ב; בבא בתרא עז, רע"א)  
[Is this] a halakha received from tradition or [is it based on] reason?

גמרא גמירי לה, ואתא יחזקאל ואסקמה אקרא. (יומא עא, ב)  
They were learning it [as] an oral tradition, and Y'hezkel came [along] and found support for it in a pasuk.

(2) למוד; תלמוד  
learning; discussion;  
analysis

גלי דעתיה/אדעתיה גלה דעתו

"he revealed his mind"; he made his intention clear

כיון דנפל, גלי דעתיה דבנפילה ניחא ליה דנקני. (ב"מ יב, ב)  
Since he fell [upon the object], he has made his intention clear that he acquire [it] by falling [on it].

גלי רחמנא הרחמן גלה; גלתה התורה

The Merciful (God) has revealed; the Torah has revealed

This expression usually indicates that the Torah has explicitly stated a point about one case that also applies to a second case.

אי סלקא דעתך עבודה היא, יש לך עבודה ששניה בשני כלים? ור' יוחנן: גלי רחמנא בכתנת ומכנסים — והוא הדיו למצנפת ואבנט. (יומא כג, ע"פ ויקרא ו:ג)  
If you think [that the removal of the ashes] is a [Temple] service, do you have a service that is performed by [a kohen who is wearing only] two [priestly] garments? And R. Yohanan [would reply]: The Torah has revealed [the duty] to [wear] the undercoat and the breeches — [but] the same duty applies to [wearing] the mitre and the belt (thus all four garments are required, as in all services in the Beth HaMikdash).

גלימא טלית; בגד עליון  
מיניה — אפילו מגלימא דעל כתפיה! (בבא קמא יא, סע"ב)  
From him — even from the cloak on his shoulder [may the debt be collected]!

גמור pass. prt. (גמר)

(1) finished; complete; absolute

צדיק גמור (ברכות ז, א)  
a complete(ly) righteous person

(2) real; actual

גזל גמור (גיטין נט, ב; משנה פ"ה מ"ח)  
actual robbery  
SEE: מקש

גמיר pass. prt. (גמר: גמירי, pl.)

learning; deriving  
(1) למד  
In this active sense, this passive form consistently refers to a tradition that was received from earlier authorities — as opposed to a derivation from Scripture.\*

גמרא גמירי לה. (סנהדרין כב, סע"ב וש"ס)  
They learn it as an oral tradition.

learned; well-versed  
(2) מלמד  
גמיר וסביר (הוריות ב, רע"ב)  
learned and capable of logical reasoning

decided; concluded  
(3) נגמר; נפסק  
כיון דגמיר ליה דינא לקטלא, מיקטל קטלי ליה. (גיטין כה, ב)  
Once a death verdict has been decided regarding him, they (= a heathen court) will certainly execute him.

אתה! (קידושין כה, א ורש"י שם)

How far does the extension of an oath [go]? ... [The plaintiff] can say to him (= the defendant): Swear to me that you are not my slave!

\* The word גלגל literally means rolling.

\*\* This halakhic principle is sometimes expressed without the word גלגל — either by the phrase שבועה — extension (as in בבא מציעא צח, ב) or by the verb מגלגלין, they extend (as in סע"ב סע"ב).

גלויי מילתא בעלמא הוא

הוא [פא] רק לגלות הדבר.

It [comes] merely to reveal the fact.

This expression is used in several different ways, of which the following two are the most common: (1) In certain cases, a statement is accepted in court even though it does not meet the strict standards required for formal testimony, since it merely reveals a fact but does not testify directly about the issue at hand.

"ואשתמודענוהי דאחיה דמיתא מאבא ניהו" ... והילכתא: גלויי מילתא בעלמא הוא, ואפילו קרוב ואפילו אשה. (יבמות לט, ב ע"פ כ"ט, ועי' הלכות הרי"ף שם ורמב"ם הל' יבום וחליצה פ"ד הל"א)

"and we ascertained that he is the paternal brother of the deceased ..." And the halakhic ruling is: It [comes] merely to reveal the fact, and [hence] even a relative or even a woman [may identify him].

(2) A Biblical interpretation sometimes merely clarifies the meaning of a word but does not provide a source for a new halakha.

ברייתא: "כי יגח ..." — אין נגיחה אלא בקרן, שנגמר: "ויעש לו קרני ברזל ויאמר: ..." 'באלה תנגח את ארס' תלמוד: וכי תימא: דברי תורה מדברי קבלה לא ילפינו! ... והאי מילף הוא? גלויי מילתא בעלמא הוא דנגיחה בקרן הוא. (בבא קמא ב, ע"פ כ"ט, בדפוסים: גלוי. ע' שמות כא:כח ומלכים א כב:א ורש"י שם)

BARAITHA: "If it gores ..." — goring is only with a horn, as it is written: "And he made him horns of iron and he said: ..." "With these you shall gore the Arameans."

TALMUD: And if you say: We cannot derive Torah law from the words of tradition (as formulated in the N<sup>u'im</sup>)! ... Is this [a matter of] derivation? It [comes] merely to reveal fact that goring is [done] with a horn.

\* The correct spelling according to manuscripts is indeed גלוי, the Aramaic פל infinitive — rather than גלוי or גלוי (apparently the Hebrew noun גלוי), which frequently appears in our printed editions.

גלי (גלי פעל: מגלי, prt., לגלוי, inf.) גלה

he revealed; he uncovered; he published

SEE: איגלי, תנא סיפא לגלויי רישא

of the area of a split bean and cases of גְּרָמָה. The former are definitely not subject to payment in court, whereas in the latter case there is a controversy among tannaim as to whether a court imposes payment for damages.

\* גְּרָמָה is also an alternate spelling for גְּרָמָה. See גְּרָמָה and the note thereon.

\*\* See also the statement of Rav Ashi in נ,ט,בא קמא.

the area of a split bean \* (שֶׁל פֶּלֶא) \*  
This measure denotes the area of the surface that was formed by splitting a bean widthwise into two equal parts.

רב חסדא אמר: כְּגִרִים תוֹלָה ... (נדה נח,ב)  
Rav Hilda said: [If the bloodstain is] the area of a split bean, she may attribute [it to a louse that was killed] -

\* See the measures of area in Appendix II.

disadvantage; harm חֲסָרוֹן; נֶזֶק  
שְׁחִיבָה מְעֻלָּתָא הִיא! אֲדָרְבָּה! גְּרִיעוּתָא הִיא! (תענית כד,ב)  
Is a hot [year] a benefit? On the contrary! It is a disadvantage!  
SEE: מְעֻלָּתָא

גְּרִיר act. prt. (גרר) גִּיר; מוֹשֵׁךְ  
"dragging"; stimulating; attracting  
חֲמָא מִיגְרִיר גְּרִיר (פסחים קז, טע"ב)  
wine certainly stimulates [the appetite]

גְּרִיר pass. prt. (גרר) נִגְרָר; נִמְשָׁךְ  
dragged along; attracted to; influenced by  
כִּיּוֹן דְּאִיפָּא מִינֵיהּ, בְּתַר מִינֵיהּ גְּרִיר. (בבא מציעא צא,ב)  
Since [an animal] of his own species is present, it is attracted to its own species.  
SEE: אֲנָב גְּרָרָא

גְּרָם (גרם: גורם. prt.) גְּרָם \* (גרם: גרים. prt.)  
he/it caused; it determined  
מִצְוֹת עָשָׂה שֶׁהָיָה גְּרָמָה (קידושין כט,א: משנה פ"א מ"ו)  
a positive commandment that time has determined [when] it [is to be performed]

\* The first verb is Hebrew, and the second is Aramaic.  
\*\* This is the spelling found in our editions of the Mishna. In our editions of the Talmud, however, the word is spelled גְּרָמָה — with the final מ replacing the final ה as the personal-pronoun suffix. While this substitution is rare in Hebrew, it is fairly common in Aramaic.  
SEE: גְּרָמָה

bone גְּרָמָה עֶצֶם  
גְּרָמָה וּבִישׁוּלָא (פסחים קיד, טע"ב)  
a [meat] bone and the soup (it was cooked in)

indirect causation גְּרִימָה עֲקִיפָה  
גְּרָמָה בְּנִזְקִין אִסּוּר. \*\* (ב"ב כב, טע"ב ע"פ כתי ורש"י שם)  
The indirect causation of damages is forbidden (however, a court cannot impose payment for it).  
"לא תַעֲשֶׂה כָל מְלָאכָה" — עֲשִׂיָּהּ הוּא דְאִסּוּר, גְּרָמָה שְׂרִי.  
(שבת כב, ע"פ שמות כו:)  
"Thou shalt not do any labor [on the Sabbath]" — [direct] action is what is forbidden, the indirect causation [of a labor] is permitted.  
Most commentators on the Talmud and the codifiers of Jewish law distinguish between cases

גְּרָמִי  
SEE: דִּינָא דְּגְרָמִי  
לְגִרְמִיהּ לְעַצְמוֹ, עַל דַּעַת עַצְמוֹ  
for himself; in keeping with his own opinion  
שְׁמַעוֹן בֶּן שִׁטָּה דַּעְבָּד — לְגִרְמִיהּ הוּא דַּעְבָּד. (ברכות מח,א)  
ורש"י שם ושי"ן  
Shim'on b. Shetah acted in keeping with his own opinion (which was not generally accepted).

גְּרָם \* (גרם: גרים. prt., למיגרס. inf.)  
he studied by heart; שָׁנָן  
he learned by rote; he recited and reviewed (in order to commit to memory)  
כִּי בְעִיתוֹ לְמַיְעַל לְמִיגְרָם קָמִי רַבְבּוֹן, גְּרוּסוּ מַעֲיָרָא מִתְנִיתָא, וְהָדָר עֵוָלוּ קָמִי רַבְבּוֹן! (כריתות ה, רע"א; ועי' הוריות יב,א)  
When you want to go before your teacher to study, first learn the mishna by heart, and then go before your teacher!

\* (1) The Talmud connects this verb with לְתַאֲבָה (גרסא: גרסא).  
(2) Rashi and other commentators on the Talmud regularly use this verb in establishing or rejecting a particular version of the text — often in such expressions as: (רש"י לפסחים ב, רע"א) (as in רש"י) חֲזִי גְרָסִינוּ ... Thus we should read [the text] ... and ... (רש"י שם) לֹא גְרָסִינוּ ... We do not read [these words in the text of the Talmud] ...  
SEE: גִּירָסָא

גְּרָע (גרע: גרע. act. prt., גרע. pass. prt., מִיגְרָע. inf.)  
it was less; it was inferior  
מִי גְרָע מִקָּלָל אֶת חֲבִירוֹ בְּשֵׁם מְמוּצִיא שֵׁם שְׁמַיִם לְבִטְלָה! (תמורה ג, טע"ב)  
Is one who curses his fellow man with the [Divine] Name inferior to (= less criminal than) one who pronounces the Name in vain?!

גְּרָע (גרע: גרע. act. pass. prt., גרועי. inf.)  
he subtracted; he reduced  
שׁוּמַר שְׂכָר שְׁמִסַּר לְשׁוּמַר חָנָם דְּהִשְׁתָּא גְרָעִי גְרָעָה לְשְׁמִירָתוֹ (בבא קמא יא,ב ע"פ כתי)  
a paid guardian who handed over [that which was deposited with him] to an unpaid guardian, for now [the first guardian] has certainly reduced the care of it  
SEE: גִּירָעִין וּמוֹסִיפִין וְדוֹרְשִׁין

גְּרָרָא  
SEE: אֲנָב גְּרָרָא

[There can be] one leader for a generation, but [there can] not [be] two leaders for a generation.

another matter; דָּבָר אַחֵר  
another reason; something else  
(1) This expression often introduces an additional reason for a halakha or an additional interpretation of a Biblical passage.\*

בית הלל אומרים: מְבָרַךְ עַל הַיַּיִן וְאַחֵר כִּד מְבָרַךְ עַל הַיּוֹם, שְׁחֵינָן גּוֹרָם לְקִידוּשׁ שְׁתָּאמַר. דָּבָר אַחֵר: בְּרַכַּת הַיַּיִן תְּדִירָה, וּבְרַכַּת הַיּוֹם אֵינָה תְּדִירָה; תְּדִיר וְשְׁאֵינוּ תְּדִיר — תְּדִיר קוֹדֵם. (ברכות נא, טע"א; פסחים קיד,א).

Beth Hillel says: One must recite the b'rakha on the wine and subsequently recite the b'rakha on the day (= kiddush), for the wine causes kiddush to be said. Another reason: The b'rakha on the wine is a frequent [obligation] and the b'rakha on the day is infrequent; [when it is a question of] frequent and infrequent — the frequent precedes.

"וּבְכָל מַאֲדָה" — בְּכָל מְמוּנָה. דָּבָר אַחֵר: "בְּכָל מַאֲדָה" — בְּכָל מְדָה וּמְדָה שְׁהוּא מוֹדֵד לָהּ, הוּי מוֹדָה לוֹ בְּמַאֲד מַאֲד. (ברכות נד,א: משנה פ"ט מ"ה, ע"פ דברים ו,ה)

[The expression] "וּבְכָל מַאֲדָה" [means] with all your money. Another interpretation: "וּבְכָל מַאֲדָה" [means] with whatever measure (= treatment) He metes out to you, give a great deal of thanks to Him.

(2) This expression is also used as a euphemism in place of one of the following:\*\*

עֲבוֹדָה זָרָה (a) idolatry; an idol  
הַכֹּהֲנִים שֶׁשָּׂמְשׁוּ בְּבֵית חוֹנִיּוֹ לֹא יִשְׁמְשׁוּ בְּמִקְדָּשׁ בִּירוּשָׁלַיִם, וְאִין צְרִיךְ לומר לְדָבָר אַחֵר. (מנחות קט,א ורש"י שם: משנה פ"ג מ"י)

The kohanim who have ministered in the Temple of Onias may not minister in the Beth HaMikdash in Jerusalem, and it goes without saying [that they are disqualified if they ministered] for idolatry.

חֲזִיר (b) pig; swine; pork  
עָבַד לִי עֹבֵדָא ... בְּגִדֵי וְדָבָר אַחֵר. (פסחים עו,רע"ב ורש"י שם)  
Levi issued a ruling ... in the case of a goat and a pig [which had been roasted together].

צָרַעַת (c) tzara'ath; skin disease  
קָשִׁיָּא לְרִיחָא וּלְדָבָר אַחֵר. (פסחים עו,ב ורש"י שם)  
It is detrimental to the smell [of one's breath] and to [one's susceptibility to] tzara'ath.

חַיִּי אִישׁוֹת (d) sexual matters; sexual relations  
וְצִנְעִין בְּדָבָר אַחֵר (ברכות חב, ורש"י שם)  
and they are chaste in sexual matters

צְדָקָה מְגוּי (e) a charitable donation from a non-Jew

Although in Biblical Aramaic דִּי appears as a separate word, in the Talmud it has been shortened and has become the prefix -דִּי.

(1) אֲשֶׁר; -שֵׁי  
which; that; that which; who; for; as  
תַּסְתִּים דְּר' זֵרָא הוּא דְאָמַר פְּטוּר. (סנהדרין עז,א)  
Let it be proved that it is R. Zera who said [he is] exempt.

(2) שֶׁל  
of  
מִלֵּי דְבִיתָא (בבא מציעא נט,א)  
matters of the home  
SEE: (ד) אֲמַרְתָּ, (ד) אֲרִי לָהּ מֵאִי קֶאֱרִי לָהּ, דִּי

דִּי אִי. זאת  
This is the problem!  
דָּא עָקָא! (סנהדרין כו,א).  
SEE: דִּי, הָדָא, קָא

דְּאִוְרִיתָא  
SEE: אֲוִרִיתָא  
דְּאִין/דִּין (דו: דִּינִי. pl.)  
judging  
הוּא יָתִיב וְקָא דְאִין דִּינָא (כתובות קה,ב)  
he was sitting and judging a case

דְּאִמְרֵי תְרַוּיָהוּ  
SEE: (ד) אֲמַרֵי תְרַוּיָהוּ  
דְּבִי שֶׁל בֵּית; בֵּית מְדָרְשׁוֹ שֶׁל  
of the house of; the school of  
אֲמַרֵי דְבִי ר' יֵנָאי (ברכות ט,א ועוד)  
the school of R. Yannai states (an amoraic statement)  
תָּנָא דְבִי ר' יִשְׁמָעֵאל (סוטה ג,א ועוד)  
the school of R. Yishmael taught (a baraita)

דְּבִיתָהוּ  
"שֶׁל בֵּיתוֹ"; אֲשֶׁתּוֹ  
"of his house"; his wife  
אֵזֶל וְאִימְלִיד בְּדִבְתָּהוּ. (ברכות כז, טע"ב)  
He went and consulted with his wife.  
\* This expression is used only with the personal-pronoun suffix -הוּ.  
SEE: אֲנָשִׁי בֵּיתוֹ, אִינְשֵׁי בֵּיתָהּ, בֵּיתוֹ

דָּבָר (דבר: דָּבָר. prt.)  
(1) לָקַח; הִנְהִיג; הוֹלִיךְ  
he took; he led  
דְּבָרִיהּ וְעִיָּלֶיהּ לְגֻן עֵדֶן. (בבא מציעא קיד,ב)  
He took him and brought him into Paradise.  
(2) נָהַג  
he acted; he did  
פּוֹק חֲזִי מֵאִי עָמַד דָּבָר.  
For an example, see עָמַד דָּבָר.  
SEE: קְסִיב, אֲדָבְרִיהּ

דָּבָר  
leader  
דָּבָר אַחֵר לְדוֹר, וְאִין שְׁנֵי דְבָרִין לְדוֹר. (סנהדרין תא,א)

\* In this dictionary, we have adopted the practice of capitalizing the word *Hakhamim* when it refers to anonymous tannaim who differed with a specific tanna who was mentioned by name. We have not capitalized *hakhamim* when it refers to Torah scholars in a more general sense. SEE: רבנו, חכמים

**דברים בגו** There is something in it. There must be some profound inner meaning to this statement that requires further analysis. For an example — see שם

**זהב** (abs. זהב) gold ספסא טבעא, וזהבא פירא. (בבא מציעא מדב) Silver is [regarded as] coin, and gold is a commodity.

**זהא** (= דהא) (1) שְׁהָרִי, מִפְּנֵי שֶׁ — “for behold”; because “אם לא תמצא חן בעיניו ...” — דהא מציא בה ערות דבר (גיטין צא ע”פ דברים כדא) “if she does not find favor in his eyes ...” — because he discovered a matter of unchastity about her

**זאת** (2) שְׁזֵאת for this (f.) דהא זהא תלמיא (מגילה וב) for this is dependent on that **זאת** (3) שֶׁל זֵאת of this (f.) גיטא דהא גיטא (יומא יג, רע”ב) the letter of divorce of this [woman] is a [valid] letter of divorce

**דו/דני** two; double דו פרצופין (ברכות סא, א) two faces \* The prefix דו-, which is of Greek origin, is often used in Modern Hebrew in such compounds as דו-שיח, dialogue. SEE: סנדו

**דובשא** דבש honey דובשא דתמרי (ברכות לח, רע”א) date honey

**דוחק; דוחקא** דחק SEE:

**דוכתא** מקום place מאי שנה בכל דוכתא דלא קתני חייב מיתה, ומאי שנה הקא דקתני חייב מיתה? (ברכות דב) What is the difference between every [other] place where it does not state [that one who violates Rabbinic law is] deserving of death and here (= in this case) where it does state he is deserving of death?

**דומיא ד-** “דמוי שכל, בדומה ל-” **דומיא ד-** “a resemblance of”; analogous to; like משנה: הדנינים חותמים למטה או העדים. (שביעית פ”י מ”ד) תלמוד: מאי לאו דנינים דומיא דעדים? מה עדים שנים, אף דנינים נמי שנים! (גיטין לג, רע”א) MISHNA: The judges or the witnesses sign at the bottom (of the document). TALMUD: Are not the judges analogous to the witnesses? Just as [there must be] two witnesses, so too

tannaitic period.

(1) In some instances, they had received halakhic traditions of Biblical status and transmitted them to their disciples.

האומר ... חמש טפחות, להוסיף על דברי סופרים, חייב. (סנהדרין פח, סע”ב: משנה פ”א מ”ג) [A rebellious elder] who states [that the t’fillin placed on the head must contain] five compartments (instead of four) [thus] adding to the words of the Sof’rim, is liable [to the death penalty].

(2) In other instances, the Sof’rim themselves enacted new halakhoth whose status is thus Rabbinic.

רבן שמעון בן גמליאל אומר: כתובת אשה אינה מדברי תורה אלא מדברי סופרים. (כתובות י, רע”ב) Rabban Shim’on b. Gamliel says: The k’tuba of a wife is not from Torah law but from the words of the Sof’rim.

\* The Rambam’s use of this term has been a source of much analysis and speculation. ע” פירושו למשנה כלים פ”ז מ”ב; וספר המצוות: שורש שני.

## דברי קבלה

words of received tradition (as recorded either in the books of נביאים or נביאים) \* יום שנהרג בו גדליה בן אחיקם ... דברי קבלה הוא. (ראש השנה יט, א ע”פ זכריה ח”ט) [The fast commemorating] the day when G’dalya b. Ahikam was assassinated is [based upon] the words of received tradition.

\* See Rashi’s commentary on סע”א and the חולין קלז, סע”א quoted in the commentary attributed to Rashi on the mishna in טו, א. תענית טו, א. SEE: קבלה

## דבריהם/דברי חכמים

their words; the words of the hakhamim (1) Both Talmudic expressions often serve as technical terms indicating the Rabbinic status of halakhoth enacted by tannaim or amoraim.

עד כאן — של תורה; מכאן ואילך — של דבריהם. (ב”מ סא, ב) [The examples listed in the mishna] until here [constitute usury] according to Torah law; [those listed] from here on [constitute usury] according to the enactments of the hakhamim.

מִצְוָה לְשִׁמּוֹעַ דְּבָרֵי חֲכָמִים. (יבמות כא, ושי”ט) It is a duty to obey the words of the hakhamim.

(2) In some instances, these expressions merely refer to a statement of anonymous tannaim, the Hakhamim,\* without indicating whether the halakha involved is of Torah or Rabbinic status.

מה בין דברי ר’ אלעזר לדברי חכמים? (תמורה כב, משנה פ”ג מ”ד)

What is [the difference] between R. El’azar and the words of the Hakhamim?

possessions] but does not want to support himself — from where [do we know that you still have to lend to him]? A [Biblical] teaching states [the emphatic form]: “You shall lend him” — in any case. But according to R. Shim’on who said: [if] he has [his own possessions] but does not want to support himself, we do not attend to him — why do we need [the emphatic form] “You shall lend him”? The Torah has spoken in the [ordinary] language of people.

\* In the example, the infinitive of a verb (העבט) precedes the future tense of the same verb (תעביטו).

\*\*This rule of interpretation has been explained in this entry as it is used in the Talmud Bavli and the Midr’shé Halakha. In the works of the Rambam, however, the same rule is applied in a different sense to Biblical expressions (anthropomorphisms) that portray God in human terms, which are more readily understandable by ordinary people. According to the Rambam, the Torah speaks in the language of people, e.g., in ה’ לראות (יה:), and the Lord descended to see. Such an expression is a metaphor and is not meant to be taken literally. In fact, the Aramaic translation of Onkelos is לאתפרעא ה’ לאתפרעא ה’, the Lord manifested Himself to punish.

SEE: רמב”ם הל’ יסודי התורה פ”א ה”ב; מר”נ ח”א כ”כ

**הדברות** the (ten) statements; the Decalogue; “the ten commandments”

בדברות הראשונים ... ובדברות האחרונים ... (בבא קמא נד, ב ע”פ שמות ה”ג ודברים ה”ג) in the first [version of] the Decalogue (in Sh’moth) ... and in the last [version of] the Decalogue

\* The singular form is probably דבר, a noun that appears in the Pesah Haggada have the reading הדבר, forced by the Word — instead of הדיבור in our printed editions. The Biblical Hebrew expression is שמות לדכח, and it is found in דברים י”ד, and in דברים י”ג. SEE: (הדיבור)

**דברי חכמים** SEE: דבריהם

**דברי נביאות** words of prophecy

This expression has been interpreted by different commentators in two opposite senses. Some take it positively, in praise of a halakhic opinion that is so extraordinary that it must have been Divinely inspired. Others regard the expression as having a derogatory connotation suggesting that a halakhic opinion lacks proper rationale and substantiation. אין אלו אלא דברי נביאות! (עירובין ס, סע”ב ושי”ט ע”י רש”י ורש”י שם) These are nothing but words of prophecy!

**דברי סופרים** words of the Sof’rim

This term denotes laws, not explicitly stated in the Torah text, that have been transmitted orally by the Sof’rim, the hakhamim of the early

אוקלי דבר אחר (סנהדרין כז, ורש”י ותוס’ שם) those who accept a charitable donation from a non-Jew \* Occasionally the Talmud asks “דבר אחר?” why [is there a need for] an additional reason? This question is similar to “מאי וואומר?” \*\* E.Z. Melamed, “לישנא מעליא וכינויי סופרים”, reprinted in his Essays in Talmudic Literature, Jerusalem 1986, p. 286.

**דבר הלמד מענינו** a matter that may be explained from its context

This expression comprises a rule of Biblical interpretation that is employed to elucidate an ambiguous word or passage. This rule is listed among the Seven Rules of Hillel and the Thirteen Rules of R. Yishmael.

“לא תגנב” — בגונב נפשות הכתוב מדבר ... צא ולמד משלש עשרה מדות שהתורה נדרשת בהן: דבר הלמד מענינו. במה הכתוב מדבר? בנפשות, אף כאן בנפשות. (סנהדרין פא, ע”פ שמות כ)

“Thou shalt not steal” — Scripture refers to kidnapping ... Go out and learn from [one of] the thirteen rules through which the Torah is interpreted: A matter that may be explained from its context. Of what is Scripture speaking? Of crimes involving capital punishment (e.g., “Thou shalt not murder!”), here too [Scripture refers to] a crime involving capital punishment (i.e., kidnapping — as opposed to ordinary stealing).

**דבר תורה** Torah law

This term designates a mitzva obligation to be of Torah origin and Torah status, as opposed to a law enacted by the hakhamim.

נשים חייבות בקידוש היום דבר תורה. (ברכות כב) Women are obligated in the sanctification of the day (= kiddush) [by] Torah law.

SEE: אורח חיים

**דברא** שדה field אשה בדברא לא שכיחא (ברכות ג, רע”ב) a woman is not usually in the field

**דברה תורה כלשון בני אדם**

The Torah has spoken in the [ordinary] language of people.

This rule of Biblical interpretation is employed by certain tannaim to indicate that an emphatic verbal usage (see example below)\* does not broaden the scope of a mitzva. Instead, it may be regarded as normal Hebrew style.\*\*

“העבט תעביטו.” ... יש לו ואינו רוצה להתפרנס — מניין? תלמוד לומר: “תעביטו” — מכל מקום. ור’ שמעון דאמר: יש לו ואינו רוצה להתפרנס, אין נזקקין לו — “תעביטו” למה לוי? דברה תורה כלשון בני אדם. (בבא מציעא לא, סע”ב ע”פ דברים טו:)

“You shall surely lend him.” ... [If] he has [his own

\*\*For a complete list of the forms thus created, see *Grammar for Gemara*: Chapter 7.33.

SEE: ד, דיד, דידה, ד.

**הדיבור** [Divine] Revelation "the speech"; the  
הגיגה עדיפה, דישנה לפני הדיבור. (הגיגה, וא רש"י שם)  
*The festival-offering is superior, because it was [commanded] prior to the Revelation (at Sinai).*

**דיבורא** דבור speech; expression  
מדשני קרא בדיבוריה (קידושין להב)  
*since the Torah has changed its [style of] expression*

**דידי/דילי** שלי of mine; my  
ואקמא טעמא דיד, ואקמא טעמא דידהו. (עירובין חב)  
*And I will state my reason, and I will state their reason.*

**בדידי** in my [case]; with me myself  
SEE: בדידי  
**לדידי** according to my [opinion]  
SEE: לדידי

**דידיה/דיליה** שלו of his; his; its (m.)  
... דידה אמר ... [דעתו] שלו אמר

... he stated his own [opinion]  
After the Talmud has quoted a halakhic statement of an amora that he taught in the name of his teacher, the Talmud sometimes quotes the amora's own independent teaching about the same halakha. In his own teaching, the amora either cites a different halakhic source, or offers a different interpretation, or disagrees with his teacher's statement.

אמר רב נחמן אמר שמואל: הלכה כר' אלעזר בן עזריה, ורב נחמן דידה אמר: אין הלכה כר' אלעזר בן עזריה. (כתובות נ, רע"א)

*Rav Nahman said quoting Sh'muel: The halakhic ruling is in accordance with [the opinion of] R. El'azar b. Azarya, but R. Nahman stated his own [opinion]: The halakhic ruling is not in accordance with R. El'azar b. Azarya.*

SEE: הא דידה הא דרביה, (אפליגא דידה אדידיה)

**דיה** [it is] enough for her/it (f.)  
דיה לצה בשעתה. (ברכות ט, ורש"י שם)  
*[It is] enough for a calamity [to trouble us] at its time. (= We will worry about it when it happens.)*

SEE: דו

**דין** [it is] enough for him/it (m.)  
ובשעת הסכנה מניחה על שולחנו ודין (שבת כאב)  
*and in time of danger (from the gentiles) he may place it (= the Hanukka candle) on his table (rather than at*

**דחויי קא מדחי ליה** דחיה הוא דוחה אותו.  
He is really putting him off (hence his statement does not accurately reflect his own position).

בבא קמא ט, ורש"י שם

\* The infinitive דחוי serves to add emphasis to the main verb מדחי, which has been expressed in the English translation by the adverb *really*.

SEE: מדחי

**דחיל** prt. (דחל)  
**פחד; ירא** afraid; fearing  
גבר דחיל חטאין הוא. (שבת לא, רע"ב)  
*He is a man [who] fears sin.*  
\* The Modern Hebrew word דחיל means a scarecrow.

**דחק** (דחק: דחיק, act. prt. דחיק, pass. prt.)  
**he pressed; he forced; he strained** דחק  
דחקו ומוקמין מתניתין בתרי טעמי, ואליבא דחד תנא (קידושין טג, רע"ב)  
*we strain to interpret [the phrase that occurs twice in] our mishna with two [different] meanings, and [thus all of its clauses will be] consistent with [the opinion of] one tanna*

שנמיא דחיקא לא משנינא לה. (בבא בתרא מג, טע"א)  
*I will not answer you [with] a forced reply.*

**דחק/דוחק; דוחקא**  
**pressure; an emergency; distress**  
דוחקא דסכנתא (חולין חב)  
*the pressure of the knife*  
על ידי הדחק (בבא מציעא כבא, ועוד)

**under pressure; with difficulty**  
**in time of emergency** בשעת הדחק (ברכות טא, ועוד)  
**in the time of his distress** בשעת דחקו (משנה אבות פ"ב מ"ג)

\* The first two forms are Hebrew, and the last is Aramaic.

SEE: מאי דוחקיה דר' ... לאוקמי מתניתין

**די** (constr. די)  
**enough; sufficient**  
This word is often used with personal-pronoun suffixes.

SEE: דיה, דין, קדי, קדי

**די** אשר that  
In Biblical Aramaic, די is used frequently. In the Talmud, however, the use of this word is almost entirely\* restricted to quotations from the books of Daniel and Ezra. Otherwise, the abbreviated form, the prefix -ד, occurs. The fuller form די is often used with suffixes — either with ל followed by a personal-pronoun suffix (e.g., ליה as in דיליה) or, more frequently, with a second ד followed by a personal-pronoun suffix (as in דידה).\*

אנו גדידו, ואינהו בדידהו! (ברכות ח, טע"א)  
*We [do] our [thing], while they [do] theirs!*

\* For the exceptions, see מגילה טז, ו, and סנהדרין צו, ב.

oil], so too [with regard to] t'ruma [the law applies] even [to] other juices. But R. Y'hoshua holds: Deduce from it, but apply [that point] within its own context. Just as [in the case of] first-fruits — liquids that exude from them are like [the fruits] themselves, so too [in the case of] t'ruma — liquids that exude from them are like [the fruits] themselves. But apply [that point] within its own context: Just as the [only] liquids that [can be] consecrated for t'ruma are wine and [olive] oil [but] not other liquids, so too [the rule that] liquids that exude from it are like [the fruits] themselves [applies only to] wine and oil — but not to other liquids.

SEE: דיו לבא מן הדיו להיות כדון

**דוקא**  
**(1) בדיוק** exactly; literally  
ברייתא: המוכר עבדו לעובד כוכבים קונסין אותו עד עשרה בדרמי.

תלמוד: דוקא או לאו דוקא? (גיטין מד, ע' רש"י ותוס' שם)  
*BARAITHA: [If] one sells his slave to a heathen, we penalize him [to ransom the slave, even if it costs him] up to ten times his (= the slave's) value.*

*TALMUD: [Is the number ten to be taken] literally or loosely?*

**(2) רק כן; בלבד; necessarily; only**  
משנה: מיד תינוקות שומטין את לולביהו ואוכלין אתרומיהו. (סוכה מה, א: משנה פ"ד מ"ז)  
תלמוד: מאי לאו הוא הדיו לגדולים? לא, תינוקות דוקא. (סוכה מו, ב ורש"י שם)

*MISHNA: From the hands of the children they take their lulavim and eat their (= the children's) ethrogim [on the seventh day of Sukkoth].*

*TALMUD: Does this not apply to [the ethrogim of] adults, too? No, only [those of] children [may be eaten].*

SEE: לא דוקא

**דוקא/דיוקא** דיוק "precision";  
an inference (derived by an amora from the choice of wording in a mishna or baraita text)

דוקא דרבא מהיכא (בבא קמא ע"א)  
*From where is Rava's inference [derived]?*

SEE: דוקא נמי

SEE: דיוק

**דחא** (דחי: דחי, fut. לידחי, inf. למידחי)  
**he pushed aside; he superseded** דחה  
אתי עשה דחי לא תעשה. (שבת קלב, ב)  
*A positive commandment comes and supersedes a negative commandment.*

**דחוי** inf. (דחי פ"ט)  
**דחה** "push aside"; "put off"

[there must be] two judges (but three are not required)!

**דון מינה ואוקי באתרה**

**דון מינה והעמד במקומה**  
Deduce [a halakhic point about B] from it (= A), but apply [that point] within its (= B's) own context!

See explanation under the next entry.

**דון מינה ומינה** דון מינה [וחזר] ודון מינה!  
Deduce [a halakhic point about B] from it (= A), and [deduce further] from it (= A)!

This expression and the expression in the previous entry represent two sides of a controversy between tannaim regarding the derivation of a halakhic point by analogy (usually a שוה) from one case (= A) to another (= B). According to one opinion, not only is a primary halakhic point that is stated in the Torah regarding A transferred to B, but other related points are also transferred. This approach is expressed by מינה ומינה. According to the other opinion, the primary halakhic point alone is transferred from A to B. In all other respects, however, B retains its own halakhic character. This approach is expressed by the rule דון מינה ואוקי באתרה.

משנה: דבש תמרים וזין תפוחים ... ושאור מי פירות של תרומה — ר' אליעזר מחייב קרן וחומש, ור' יהושע פוטר.  
תלמוד: במאי פליגי? דון מינה ומינה ודון מינה ואוקי באתרה קמיפלגי. דר' אליעזר קבר דון מינה ומינה: מה ביפורים — משקין היוצאים מהן כמותן, אף תרומה נמי — משקין היוצאים מהן כמותן. ומינה: מה בכורים — אפילו שאור דון מינה ואוקי באתרה: מה בכורים — משקין היוצאים מהן כמותן, אף תרומה — משקין היוצאים מהן כמותן. ואוקי באתרה: מה משקין דקדשי בתרומה — תירוש ויצהר, אינו מידי אחרניא, לא אף משקין היוצאים מהן — תירוש ויצהר, אינו מידי אחרניא, לא. (חולין קכב, ע"פ רש"י שם)

*MISHNA: [If a non-kohen drank in error] date-honey, apple-cider, ... or any other juices (except for wine or oil) of t'ruma — R. Eliezer declares [him] liable [to pay its] value and an [added] fifth, but R. Y'hoshua exempts him.*

*TALMUD: About what [principle] do they differ? [They differ whether to say:] "Deduce [a halakhic point] from it and [deduce further] from it!" or "Deduce from it, but apply [that point] within its own context!" R. Eliezer holds: Deduce from it and [deduce further] from it. Just as in the case of first-fruits — liquids that exude from them are like [the fruits] themselves, so too [in the case of] t'ruma — liquids that exude from them are like [the fruits] themselves. And [deduce further] from it: Just as [the law of] first-fruits [applies] even [to] other juices [besides wine and*

from the Latin *denarius*.

\*\* See the table of coins and weights in Appendix II.

## דיעבד (= דאיעבד)

משנעשה; לאחר שנקבע; לאחר מעשה  
once/after it has been done; after the fact  
This term indicates an after-the-fact perspective towards an act whose performance may have been forbidden (or at least not recommended) by Jewish law. Once the act has been performed, we may consider whether it is subject to punishment or exempt therefrom or whether or not it constitutes a valid procedure. According to the Babylonian Talmud, the following terminology in a mishna or a baraita indicates that an act is regarded as an acceptable procedure after the fact, דיעבד (even though it was not proper for it to have been performed in the first place, לכתחילה):

- (1) the adjective קשר, valid or fit;
- (2) the verb יצא or the fuller expression — יצא, he has fulfilled his obligation;
- (3) the use of the past tense of a verb (e.g., חלץ) — rather than the participle (e.g., חולץ);
- (4) the use of a participle preceded by the definite article (e.g., הרחץ).

\*\* Each of the four usages is illustrated by one of the following four examples:

- (1) משנה: ... שחיתון קשרה. (משנה חולין ב, רע"א)  
תלמוד: דיעבד! (בבלי שם)

MISHNA: ... their slaughtering is valid.  
TALMUD: [Only] after the fact! (In other words, meat of animals slaughtered under certain circumstances under which slaughtering should not have been undertaken may nevertheless be eaten.)

- (2) משנה: אם השלים בתורה, יצא. (ראש השנה לבב, משנה פ"ד מ"ו)

תלמוד: והאם השלים, יצא? קתני — דיעבד, אין; לכתחילה, לא! (בבלי שם ע"פ כת"י)

MISHNA: If he completed [his recitation of, for example, the "malkhiyoth" series of p'sukim] with [a pasuk from] the Torah, he has fulfilled his obligation.

TALMUD: But [the tanna] states: "If he completed [his recitation] with [a pasuk from] the Torah, he has fulfilled his obligation" — after the fact, yes; [but] in the first place, [the procedure is] not [recommended]!

- (3) משנה: ... וחלץ ליו, אין אחר חליצה כלום. (יבמות נ, סע"א; משנה פ"ה מ"ד)

תלמוד: מי קתני "חולץ"? "חלץ" קתני — דיעבד! (שם נג,א)

MISHNA: ... and he performed the halitza [ceremony] with respect to this [sister-in-law], there is nothing at all required after halitza.

TALMUD: Does [the tanna] state "he may perform the halitza"? He states: "... he performed the halitza" — after the fact (implying that even though the halitza was effective, it was not really proper for it to be performed)!

אין עונשין מן הדיו. (סנהדרין נד,א ועוד)  
We do not impose punishment on the strength of a logical inference.

\* The first form is Hebrew, and the second is Aramaic.

SEE: ב"י דין, בעל דין, דיו לבא מן הדיו להיות כנדון, דין. (ו)מה ... אינו דין ש- ...

## בדין

in accordance with logic; logical; proper

For an example — see ברכות יד,ב.

## ובדין הוא ד- ...

and it would have been logical that ...

This formula is used by the Talmud to express what the halakhic formulation in the text should have been according to logic or propriety — were it not for another consideration that is then presented in the Talmud.

חלוק ר' שמעון אף בראשונה ... ובדין הוא דנפלוג ר' שמעון ברישא, אלא נטר להו לרבנו עד דמסינמי למילתייהו וחדר פליג עלייהו. (יבמות יח,ב ורש"י שם)  
R. Shim'on is in disagreement with the first [clause in the mishna] as well (even though he states his opposition to the Hakhhamim only after their second clause has been completed). It would have been logical for R. Shim'on to [explicitly] dispute the first clause, but he waits until the Hakhhamim have completed their [full] statement (in two clauses), and then he disagrees with them (regarding both clauses).

and it is a logical inference ... דין הוא

This expression introduces a logical inference — usually a קליוחמך argument that begins with the word ומה.

For examples, see ... אינו דין ש- ...

And logic indicates ... והדין נותן ...

This expression, which occurs regularly in baraitoth of Midrash halakha, introduces a logical inference — usually a קליוחמך argument.

For an example — see סוכה ל, סע"ב.

SEE: (ו)הוא הדיו, (ו)היא הנותנת

## דינא דגרמי

the case of indirect causes [of damage]

ר' מאיר הוא דדאין דינא דגרמי. (בבא קמא א,א)  
It is [the opinion of] R. Meir who [advocates] prosecuting the case of indirect causes [of damage].

\* The second word is popularly pronounced גרמי.

SEE: גרמא

דינר (דקרינ) (pl. דינרי) \* דינר (pl. דינרי)

(1) A silver dinar is a coin or a weight equal to half a shekel\*\* It is also called a zuz.\*\*

(2) A golden dinar equals twenty-five silver dinars\*\*

\* Both the Hebrew דינר and the Aramaic דינר are derived

דיקרא גנבי ממד? (בבא קמא סה,ב)

Did I steal a ram from you?!

\* In Mishnaic Hebrew too, דקר may sometimes mean a ram, as in מ"ד מ"ג משנה כ"ב. As for Biblical Hebrew, see (ו)ש דקרו דקר (מלאכי א: יד)

SEE: דיקר, דיקרה

## דילי; דיליה

דילמא/דלמא שמה

(1) perhaps

In this sense, this word is often used in the following three contexts — in the formulation of:

(a) a halakhic problem (בעינא)

או דילמא ...? (שבת לז,א ועוד)  
or perhaps (the halakhic ruling should be different than proposed according to the first side of the problem) ...?

(b) a difficulty (קושניא)

דילמא לא היא! (ביצה ט, סע"ב)  
But perhaps it is not so (and there is a difficulty)!

(c) a refutation of a difficulty (שינויא)

דילמא שאני התם! ... (שבת לז,א)  
Perhaps it is different in that case (and the difficulty is resolved) ...!

(2) lest; that ... not ...; that\*

אנא ויכלנא לחדושי בה מילתא ומסתפינא דלמא מסרינא. (ברכות כט,ב)

I can insert a novel addition (into my recitation of the Amida), but I fear that I may become confused.

\* With verbs of fearing or expressions of danger, the negative is not stated explicitly. It is implied.

SEE: בעינא, קושניא, שינויא

דין/דן (דא f.) זה

This demonstrative pronoun occurs almost exclusively in official documents or in certain Talmudic tractates that are written in an Aramaic dialect that is different from the Aramaic of most of the Babylonian Talmud. The tractates are \*מעילה, תמורה, קריתות, נזיר, נדרים

דין הוא אדר. (סנהדרין יח,ב)

This is [the month of] Adar.

\* In this commentary on תמורה כג,ב, Rashi designates the dialect as לשון ירושלמי, the Jerusalem dialect.

SEE: קדין

## דין; דינא

(1) law; a judgment

דינא דמלכותא דינא. (נדרים כח,א וש"ס)  
The law of the government is law.

(2) a lawsuit; a legal claim

דין ודברים אין לי על שדה זו. (בבא בתרא מג, רע"א)  
I have no legal claim or arguments with respect to this field.

(3) a rule of Biblical interpretation; a logical inference (usually, a קליוחמך argument)

the window) and it is enough for him

## דיו לבא מן הדיו להיות כנדון

It is sufficient for [the law] derived from a logical inference to be like [the law from which the inference] has been drawn (but not superior to it!).

This rule limits the application of a קליוחמך argument. It means that when a law is transferred from case A to case B, its application to B cannot exceed its application to A.\*

(1) גנב עצמו מנא ליה? (2) וקי תימא: ליתי בקל וחומר מוטעו טענת גנב! (3) דיו לבא מן הדיו להיות כנדון: מה להלן בשבועה, אף כאן בשבועה. (בבא קמא סג, סע"ב ע"פ שמות כב,ו וע"ר ש"י שם)

(1) From where does he derive [that] the thief himself [must pay a double payment], (since, in his opinion, the Torah does not explicitly state such a halakha)? (2) And if you should say: Let it be derived through a קליוחמך argument from the law of [a guardian of an object falsely] alleging the claim [that there was] a thief (where the guardian certainly has to pay a double payment)! (3) (That derivation is not valid, because) it is sufficient for [the law] derived from a logical inference [to be like [the law from which the inference] has been drawn (but not superior to it!): Just as there [a double penalty is imposed only] after [the guardian had taken a false] oath, here too [only] after [the thief had taken a false] oath.

\* See a Biblical example of this principle in יב:יד as explained in Rashi's commentary there.

SEE: קל וחומר

## דיקא

an inference (derived from the precise wording of the text)

SEE: דוקא

## דיין

SEE: דאין

דייק act. prt. (דוק) מדיק; מדקדק

he is particular; he draws an inference (from the exact wording of a tannaitic text); he deduces

רבנא דייק מרישא; רב חסדא דייק מסיפא. (כתובות לא,ב)  
Rabina deduces [his halakhic position] from [the wording of] the first clause [in the mishna]; Rav Hsda deduces [his halakhic position] from the latter clause.

SEE: דק

## דיקרא

male זכר  
male children בנים דקרינ (כתובות נב,ב; משנה פ"ד מ"י)

a male sheep; a ram אייל\*

(4) consent

"ידה" איתא, בין מדעתה בין בעל כורחה. (גיטין כא, ע"פ דברים כד, א)  
[If he places a bill of divorce in/ "her hand," it constitutes [a valid divorce] — whether [it was placed there] with her consent or against her will.

(5) intent; intention; purpose

ודעתו לנרש (יבמות לז, ב)  
and it is his intent to divorce her

\* The Hebrew noun is דעת and occasionally דעה; the Aramaic form is דעתא.

SEE: סלקא דעתא, בן דעת, אדעתא ד-

דק (דוק: דייק, act. prt., pass. prt., inf. למידק)  
he was exact/particular דקדק (1) דיק; דקדק

אמר שמואל: שיעור הדס ונרבה שלשה ... לא דק. (סוכה לב, ב)

Sh'muel stated: The [minimum] length of the myrtle and willow branches must be three [handbreadths] .... He was not exact (since a length of two and a half is really sufficient).

he examined; he investigated דקדק (2) בוקד

For an example, see דק ואשכח.

SEE: דייק, דיקא

small; thin; fine דק

בהמה דקה (בבא קמא עט, ב; משנה פ"ז מ"ז)  
"small cattle" (= sheep and goats)

SEE: דקדק, דקדק

step; level דרגא; מדרגה; מעלה

הוה דרגא, נסיב איתתא! (יבמות סג, א ע"פ כתי ורש"י שם)  
Go down a step [socially when you] take a wife!

\* This word is used frequently in Modern Hebrew with a Hebraized spelling דרגה.

child; schoolboy דרדקא; תינוק

דרדק! לא קד אמרתי לכם ...! (שבת קמח, ב וע"פ רש"י שם)  
Children! Did I not say to you thus ...?!

SEE: מקרי דרדקי

הדרום; דרומא\*

the Darom; the South; Judea (especially Lod and its vicinity — as opposed to the Galilee)

והיה העולם שקם עד שבא ר' עקיבא אצל רבותינו שבדרום ושנאה להם (יבמות סב, ב)

and the world remained desolate until R. Akiva came to our teachers who [live] in the Darom and taught it (= Torah) to them

\* The first form is Hebrew, and the second Aramaic.

SEE: בן דרי

the ways of peace דרכי שלום

The hakhamim instituted certain regulations in order to encourage peaceful relationships between

דן (דון: דן, prt., inf. לדון, imp. דון)

דן\* (דאין: דן, prt., inf. למידן, imp. דן)

(1) he judged

דן את הדיון (בכורות כח, ב; משנה פ"ד מ"ד)  
[if] he judged the case

(2) he derived (through analogy, according to one of the rules of Biblical interpretation)

דנין תשלומין מתשלומין, ואין דנים תשלומין מסיבה. (בבא קמא מד, ב)

We may derive [a ruling regarding] payment from [a ruling regarding] payment, but we may not derive [a ruling regarding] payment from [a ruling regarding] killing.

(3) he discussed; he argued

הדנין לפני חכמים (משנה עדיות פ"א מ"י)  
[the scholars] who discuss [halakhic matters] before the hakhamim\*\*

\* The first verb is Hebrew, and the second Aramaic.

\*\* See יב, ד where the identity of these scholars is discussed.

SEE: דאין, דין

vessel; jug; barrel דנא; חבית

רמי ארבעין ותמני כוזי בדנא. (ב"מ מ, סע"א ורש"י שם)  
They pour forty-eight cups [of wine] into a jug.

this דנא demon. pron. זה

מו קדמת דנא\* (בבא מציעא קד, א ועוד)  
"from before this" (= formerly; from days of old)

\* This expression, in a slightly different form, occurs in יב, א.

this דנן demon. adj. זה

this bill of divorce גיטא דנן (בבא מציעא יח, א)

one-sixth דנקא; שתות; ששית

\* See the table of fractions in Appendix II.

דעלמא

דעת; דעתא\*

(1) mind

וכי תעלה על דעתך ...! (סנהדרין כח, סע"ב)  
Would it enter your mind ...?

(2) understanding; reason; opinion

דעת נוסה. (חולין ז, סע"ב)  
Reason inclines [towards a particular decision].

(3) awareness; knowledge

לדעת — צריך דעת. (בבא קמא קיח, סע"א)  
[If the theft was carried out] with [the] knowledge [of the owner], [the thief's return of the stolen goods] requires [the] knowledge [of the owner].

verb זכר, which is applied to such p'sukim as:

זכור את אשר עשה לך עמלק (דברים כה, יז)  
Recite what Amalek did to you.\*

Hebrew usually expresses this meaning with the binyan of זכר, which is parallel to the Aramaic אפקל, אדקר, אדקר.

\* See תורת כהנים, ריש פרשת בחוקותי.

\*\* appears as an entry in the dictionary compiled by R. Sh'muel b. Hofni Gaon, which was published by S. Abramson, in שושן אברהם, Jerusalem 5745. See p. 56.

SEE: אדקר, אדקר, מאן דכר שמה

דל imp. (דלל)

Deduct! Take away! Eliminate! החסר

דל אגא מהכא, מתנייתא מי לא קשין אהדדי?! (עירובין ג, רע"ב ורש"י שם).

[Even if you] eliminate me (= my halakhic statement) from here, will the two baraitoth not contradict each other?!

דלא (דלי: דלי, prt.)

he lifted; he raised; הגביה; הרים; דלה

he drew (water from a well)

אי לאו דדלאי לך חספא, מי משפחת מרגניתא תתיה?! (מכות כא, ב; יבמות צב, ב; בבא מציעא יז, ב)

If I had not lifted up the shell for you, would you have found the pearl under it?!

SEE: דילקא

דמי (דמי: דמיא, f.s., דמו, pl. דמין, f. pl.)

resembling; is like דומה

This word usually appears at the end of a clause.

גר שנתגיייר קקטן שנוקד דמי. (יבמות כב, א ורש"י)

A proselyte who has converted is like a newborn infant.

SEE: היכי דמי, מי דמי

דמים (דמ: דמיא, s.)

(1) blood; bloodguiltiness

"דמים" תרתי משמע. (מגילה יד, רע"ב ורש"י שם)  
[The word] דמים means two [different things] (menstrual blood and the shedding of blood, i.e., murder).\*\*

(2) value

לפי מדה משלם או לפי דמים משלם? (פסחים לב, רע"א)  
Must he repay according to the quantity [of the stolen produce] or according to [its] value?

(3) money

He is paying money. (בבא מציעא ב, ב)

\* The first form is Hebrew, and the second is Aramaic.

\*\* This is the correct explanation of the Talmudic statement in context. In Modern Hebrew, however, the same statement is quoted out of context to indicate that דמים means both blood and money.

(4) משנה: הרוחץ במי מערה ... (שבת קמ"ז, סע"א; משנה פכ"ב מ"ה)

תלמוד: "הרוחץ" — דיעבד, איהו לכתחילה, לא! (שם)

MISHNA: One who is [already] bathing [on the Sabbath] in the [hot] water of a pit ...

TALMUD: "One who is [already] bathing" — after the fact yes; [but] in the first place, [the activity is] not [permissible on the Sabbath]!

\* According to this etymology, דיעבד is derived from the combination of -ד, that, and the binyan of עבד, לעבד, it was done. A different etymology regards דיעבד as a combination of three elements: ד+אי+עבד, that if he did [it].

\*\* See the comments of Rashi and Tosafot on נ, א.

דיקא\* (דוק) pass. prt. f.

precise; exact מדקדקת

\* Many pronounce this word דיקא, while the Yemenites read it as an active participle, דיקא.

SEE: דוקא

דיקא נמי דקתני

The wording of the following text] is also

precise (and hence supportive of what was just proposed), for [the tanna] states ...

This formula introduces a proof that is derived from the particular wording of a baraita or mishna.

ברייתא: "מעות לא יוכל לתקון" — זה שבטל ... תפלה של ערבית או תפלה של שחרית.

תלמוד: אמר ר' יוחנן: הכא במאי עסקינן? שבטל במזיד. אמר רב אשי: דיקא נמי, דקתני "בטל" ולא קתני "טעה". (ברכות כו, סע"א ע"פ קהלת א:טו)

BARAITHA: "That which is crooked cannot be made straight" — this [refers to a person] who omitted the Amida of the evening or the Amida of the morning.

TALMUD: R. Yitzhak said quoting R. Yohanan: With what [case] are we dealing here? With [a person] who deliberately omitted [the Amida]. Rav Ashi said: The wording [of the baraita] is precise [and hence supportive of this interpretation], for [the tanna] states "omitted" and he does not state "erred."

SEE: מתניתין נמי דיקא דקתני

דכחותיה

SEE: (ד)כחותיה

דכיר\* (דכר) pass. prt.

remembering זכור

כל מי דכדי לא דכירי אנשי. (סנהדרין כט, רע"ב)  
[As for] all matters of no consequence people do not remember [them].

\* This passive participle form is active in meaning.

זכר הזכיר

he mentioned

This form, in the binyan קל, is used only in the rhetorical question who mentioned its name?! This meaning is similar to the Midrash Halakha's interpretation of the parallel Hebrew

people and to discourage quarreling and controversy.

ואילו דברים אמרו מפני דרכי שלום: כהן קורא ראשון ואחריו לוי ... (גיטין נט, סע"א: משנה פ"ה מ"ח)  
And these are matters [the ḥakhamim] stated to promote the ways of peace: a kohen [is called up to] read the Torah first, and a levi after him ...

stake; risk; a loss דָּרָא זִיקָה; הֶפֶסֶד  
דָּרָא דִּמְמוֹנָא (בבא מציעא ב, סע"ב וע' רש"י ושו"ת"ק שם)  
a monetary stake; a loss of money

דָּרַשׁ (דָּרַשׁ) דָּרַשׁ (prt. דָּרַשׁ)  
(1) he interpreted (a Biblical passage)  
לְרִי שְׁמַעוֹן דָּרַשׁ טַעְמָא דְקָרָא (קידושין סח, ב וש"י ע"פ דברים ז:א"ד)  
according to R. Shim'on who interprets the reason [expressed or implied] in the pasuk (as a basis for halakhic conclusions)  
(2) he lectured; he delivered a public lecture (in the beth midrash)

ר' אבהו דרש באגדה ר' חייא בר אבא דרש בשמעתא.  
(סוטה מ,א)  
R. Abbahu lectured on aggada; R. Hiyya b. Abba lectured on halakha.  
SEE: מאי דרש

דָּרְשָׁא מְדָרְשׁ  
a (Biblical) interpretation (that serves as a basis for either a halakhic or an aggadic teaching)  
For an example, see חֲבִיב.  
SEE: מְדָרְשׁ

דָּשׁ (דוּשׁ: דָּיִישׁ) (prt.)  
he tread; he trampled; דָּשׁ; הִרְגֵּל  
he threshed; he became familiar  
כִּיּוֹן דָּדַשׁ בֵּיהּ, כְּהִתְרָא דְמִי לִיהּ. (חולין ד,ב)  
Since he has trampled upon it, it appears like a permissible act to him.

דָּשָׂא דָלַת  
door; entrance  
תָּלָא נִפְשִׁיהּ בְּעִיבּוּרָא דְדָשָׂא (סוכה נב, סע"א ורש"י שם)  
he leaned against the bolt of the door

# ה

לו, הא תו למח לי, טעמא ד- ... הא, (ו)תו ליכא והא איכא, (ו)הא איכא שמעינו לה, הא איפליגו/פליגי בה חדא זימנא, (ו)הא אמרה ... חדא זימנא, (ו)הא אנו תנו, (ו)הא כתיב, (ו)הא/לאו איתמר עלה, (ו)הא עלה קתני, הא תנא ליה רישא

הָא here is  
הָא גִּיטִיד. (גיטין עח,א: משנה פ"ח מ"ב)  
Here is your bill of divorce.  
\* This word is found in Biblical Hebrew: זָרַע in הא לכם זרע.  
בראשית מז:כג.  
SEE: הִילָךְ

וְהָא אִיפְכָא שְׁמַעִינוּ לְהוּ  
וְהָרִי חִילוּף אֲנוּ שׁוֹמְעִים אוֹתָם?  
But have we not heard them (= the two disputing tannaitic opinions) in reverse?!  
This expression introduces a contradiction between two versions of the same tannaitic controversy — one version that the Talmud has just quoted and a different version that the Talmud is about to quote where the names of the same disputing tannaim are transposed.

משנה: עד כמה מזמנין? עד כזית. ר' יהודה אומר: עד כביצה. תלמוד: למימרא דר' מאיר חשיב ליה כזית ור' יהודה כביצה? והא איפכא שמעינו להו? דתנן: ... ר' מאיר אומר: ... בכביצה, ור' יהודה אומר: ... כזית! (ברכות מט, ב ע"פ משנה שם פ"ז מ"א ומשנה פסחים פ"ג מ"ח)  
MISHNA: How much [do people have to eat in order to] recite Birkath HaZimmun? As much as an olive. R. Y'huda says: As much as an egg.  
TALMUD: Is that to say that for R. Méir the size of an olive is significant (since an anonymous opinion in the mishna is regularly ascribed to R. Méir) and for R. Y'huda the size of an egg? But have we not heard them in reverse?! For we have learnt [in another mishna]: ... R. Méir says: ... as much as an egg, and R. Y'huda says: ... as much as an olive!  
In the continuation of the passage and in some other cases as well, the Talmud proceeds to quote an amora who resolves the contradiction through the argument מוחלפת השיטה, the line [of opinions] must be reversed.  
SEE: מוחלפת השיטה

הָא אִיפְּלִיגוּ/פְלִיגִי בְּהָא חֲדָא זִימְנָא  
הָרִי נְחָלְקוּ/חֲלֻקִים בְּהָא פְּעַם אֶחָת?  
Haven't they [already] disputed this [point] once [before]?!  
A difficulty: Why is the same controversy, between the same ḥakhamim, presented a second time?! The Talmud usually responds that the two

הָ This prefix is a contraction of הָא, the next entry.  
SEE: הִתְנַחֵם, (ו)הִתְנַחֵם, (ו)הִתְנַחֵם

הָא (1) זֵא  
הָא מִלְתָּא (ברכות מה, ב ועוד)  
this statement

הָרִי (2)  
behold; this implies; from here  
(a) often introduces an inference that is derived from a statement that has just been quoted in the Talmud. The fuller expression הָא לְמַדָּת, thus you have derived, is sometimes used.  
"מַשְׁתָּה ה' אוֹתִי לְבִשְׂרִי עָנוּסִים" — "חֲסִידִים" לֹא נֶאֱמַר אֶלָּא "עָנוּסִים" הָא לְמַדָּת שְׁעָנָה גְדוּלָּה מְכֻנָּה. (עבודה זרה כב, ע"פ ישעיה סא:א)  
"God has annointed me to bring good tidings to the humble" — "the pious" is not stated but rather "the humble"! Thus you have derived that humility is greater than all of these (character traits).  
(b) Sometimes, הָא introduces an inference based upon contrast between the case that has been stated in a text and a different case.

משנה: ככרות שלנחתום ... הרי אלו שלו. (בבא מציעא כא,א)  
משנה פ"ב מ"א)  
תלמוד: הָא שְׁלֵבֶעַל הַבֵּית חֵיִיב לְהַכְרִיז. (שם כא,א)  
MISHNA: A baker's loaves belong to him (= the finder).  
TALMUD: This implies [that for] homemade [loaves, the finder] is obligated to make an announcement.

Behold ...! Is it not ...?! (3) הָרִי ...  
הָא sometimes has rhetorical force that can be expressed in English either by an exclamation introduced by behold or by the use of interrogative word order with a negative.  
הָא אֲדָכֵר לִיהּ בְּקִרְיָא שְׁמַע! (ברכות כא,א)  
Behold he has mentioned it during the recitation of the Sh'ma! or Has he not mentioned it during the recitation of the Sh'ma?!

זָה (4)  
ago  
זָבִנִי לִיהּ מִינִיָּה הָא אַרְבְּעֵי שָׁנִי (בבא בתרא ל, סע"ב)  
I bought it from him four years ago

הָנֵה (5)  
here is; here are  
הָא שְׁטָרָא (בבא בתרא לב, סע"א)  
here is the document  
\* As a demonstrative adjective, הָא almost always modifies a feminine noun — but there are some exceptions, especially in our printed editions. The proper masculine form is הָאִי.  
\*\* Similarly, in the phrase לְחַמָּא עֲנִיָּא in the Pesah Haggada, הָא is probably best translated here is.  
(ו)הָא גּוֹפָא קְשִׁיָּא, הָא דִּידִיָּה הָא דְרַבִּיָּה, הָא ... (ו)הָא ...  
SEE: הָא קְדָאִיתָא וְהָא קְדָאִיתָא, הָא כִּיְצֵד, הָא מִנִּי, הָא קָא מְשַׁמַּע

resolution of one difficulty facing the halakha under discussion — but then it proceeds to raise another, more serious difficulty.

For an example — see (ורשיי טז) שבוועות כג, סעי' ב (ורשיי טז).

### הא מני

whose [halakha] is this? זו [שאל] מי היא? This question seeks to determine which tanna's opinion is presented in an anonymous mishna or baraita. In many instances, the purpose of this investigation is the resolution of a difficulty (e.g., in שבת ד, סעי' א); sometimes the purpose is to raise a difficulty (e.g., סעי' א, כבא קמא קיד, סעי' א).

SEE: מני, מנייתני מני

והא עלה קתני וררי עליה הוא שונה...? But in connection with it (= this text) doesn't [a tanna] teach ... ?!

This formula is used in presenting a *refutation*. After a mishna or a baraita has been quoted in the Talmud as proof for a proposition, this formula introduces an explanatory tannaitic text that interprets that mishna or baraita in a way that undermines the proof. This tannaitic text may be a separate baraita (e.g., סעי' ב, יומא טז) or a later clause in the same mishna (e.g., סעי' ב, ב"מ טז) or in the same baraita (e.g., סעי' ב, ב"מ טז).

SEE: (ו)הא איתמר עלה, (ו)הא איתמר עלה

הא קא משמע לן זו הוא משמע לנו... This [is what the tanna of the mishna or baraita] teaches us ...

ברייתא: מלך שעמד בעשרים ותשעה באדר — כיון שהגיע אחד בניסן, עלתה לו שנה. תלמוד: הא קא משמע לן דניסן ראש השנה למלכים. (ראש השנה ב, סעי' א-ד) BARAITHA: [As for] a king who ascends [the throne] on the twenty-ninth of Adar — as soon as the first of Nisan arrives, it is reckoned as [the completion of] one year of his reign.

TALMUD: This [is what the tanna of the baraita] teaches us that [the first of] Nisan is the new year for kings.

### הא תו למה לי

Why do I need this, too?! This question points out a *difficulty*: The halakha formulated in the text before us is redundant, because it is essentially the same as a halakha that has already been stated — either earlier in the same text or in another text. In some instances, the question *הא תו למה לי* (this is [the same as] that!) in order to dramatize the point. Usually, the

הא ר' מאיר; הא ר' יהודה. (ברכות טז, סעי' א) This [halakha is the opinion of] R. Méir; [while] that [halakha is the opinion of] R. Y'huda.

(2) In other instances, it is proposed that the two statements deal with different circumstances.\*

הא דאיקא אדם חשבו, הא דליקא אדם חשבו. (ברכות נא) One [baraita speaks of a situation] where a distinguished person is present; [while] the other [speaks of a situation] where there is no distinguished person present.

\* For further examples, see לא פליגי and לא קשיא.

### הא כדאיתא והא כדאיתא

זו כמות שהיא, וזו כמות שהיא.

This one is as it is, and the other is as it is. A *rejection* of a comparison: In spite of the juxtaposition of the two cases in the text before us, it is now contended that each case is unique and follows its own particular rules. Therefore the previous proposal comparing them is rejected.

See example under ארזא, מידי ארזא, which often introduces this formula.

SEE: איתא

### הא כיצד זו איתא?

This rhetorical question is used to point out a *contradiction* — often between two p'sukim.

תרי קראי כתיבי. כתיב: "שבעת ימים שאור לא ימצא בבתים", וכתיב: "אך ביום הראשון תשביתו שאור מבתים". הא כיצד? (פסחים ד, סעי' ב ע"פ שמות יב:טז)

Two p'sukim are written. It is written: "Seven days it is forbidden for leavening to be found in your houses," and it is written: "Even on the first day you must destroy leaven from your houses!" How [can] this [be]?

### הא כתיב הרי כתוב...?!

This formula introduces a *difficulty* that arises from a Biblical passage.

ברייתא: קריאת שמע ככתבה — דברי רבי. ותקמים אוקרים: בכל לשון.

תלמוד: ... ורבנן, מאי טעמיהון? אמר קרא: "שמע" — בכל לשון שאתה שומע. ולרבי נמי הא כתיב: "שמע"?! ... (ברכות יג, סעי' א)

BARAITHA: The Sh'ma is to be recited, as it is written (= i.e., in the Hebrew language) — the words of Rabbi. But the Hakhmim say: In any language.

TALMUD: ... And what is the reason of the Hakhmim? The Torah states: שמע (= understand!) [implying] in any language that you understand. But according to Rabbi also, is it not written שמע?! (= How could he explain the choice of this verb?!)

### הא לא קשיא זו אינה קשה...

This is not difficult (but another point is difficult) ...

With this expression, the Talmud presents a

This formula introduces a *contradiction* between our mishna, which the Talmud is about to quote, and the halakha that has just been quoted. Sometimes, instead of quoting an entire clause from our mishna, the Talmud quotes only the crucial word or phrase, inserting it between the words תנו and תנו.

For an example, see דאמר כי-ק-.

SEE: (ו)התנו

### הא גופא קשיא זו עצמה קשה

This [text] itself is difficult!

This expression introduces a *contradiction* between two clauses of the same mishna or baraita. In most instances, the contradiction is not obvious, but it is inferred from the implications of the clauses.

ברייתא: העוסקין במקרא — מדה ואינה מדה. במשנה — מדה ונוטלין עליה שקר. בתלמוד — אין לד מדה גדולה מא, ולעולם הוי רץ למשנה יותר מן התלמוד.

תלמוד: הא גופא קשיא? אמרת "בתלמוד" — אין לד מדה גדולה מא, והדר אמרת "לעולם הוי רץ למשנה יותר מן התלמוד" (בבא מציעא לג, סעי' א)

BARAITHA: [As for] those who study the [written] Torah — it is meritorious but not [so] meritorious. [The study of] the Mishna is meritorious, and one receives reward for it. [As for the study of] the Talmud — you have nothing more meritorious than this, yet you should always run to the Mishna more than [to] the Talmud.

TALMUD: This [baraita] itself is difficult! You said: "[As for the study of] the Talmud — you have nothing more meritorious than this," and then you said: "Yet you should always run to the Mishna more than [to] the Talmud!"

### הא דידיה הא דרביה זו שלו, [ו]זו של רבו.

This [halakhic statement] is his own; [while] the other is [the opinion] of his teacher.

In order to arrive at a *resolution* of a contradiction between two statements of the same hakhm, it is sometimes argued that one statement truly represents his own personal opinion, while the other is the opinion of his teacher, which he has presented even though he disagrees with it.

For an example — see רע"א ל, בבא קמא.

### הא... (ו)הא... זו... (ו)הא...

This ..., (while) that ...; One ..., (while) the other ...

This formula is often used to point out a *distinction* between two halakhic statements.

(1) In some instances, it is proposed that the statements were formulated by two different authors who are in disagreement.\*

formulations of the controversy differ in some significant way, so that they are really two independent controversies.

For an example — see the controversies between Rav and Sh'muel in בבא מציעא טז, טז.

### והא /ולאו איתמר עליה

והרי /והלא נאמר עליה...?!

But has it not been stated in connection with it (= the text) ...?!

A *difficulty*: A mishna, a baraita, or a statement of an early amora has been quoted in the Talmud as proof for a proposition. This formula is now used to introduce a comment on that text by an amora that interprets it in such a manner that the proof is undermined.

היכא דאיקא דיעות שאני, דקתני סיפא: רבו שמעון בן גמליאל אומר: שני אכסניי אכלין על שלחן אחד — זה בשר וזה גבינה — ואין חוששין. ולאו איתמר עליה: אמר ... שמואל: לא שנו אלא שאין מקירין זה את זה אבל מקירין זה את זה. אסורין!! (שבת יג, א)

[A case] where there are [two or more] people is unique (and so it is permitted for one to eat meat and the other to eat cheese at the same table), as [the tanna] states [in] the latter clause: Rabban Shim'on b. Gamliel says: Two travellers may eat at the same table — one [eating] meat and the other cheese — and they need not be concerned [about any transgression]. But has it not been stated in connection with it: ...

Sh'muel said: They taught [this] only where [the two people] are not acquainted with each other, but [in a case where] they are acquainted with each other, they are forbidden (hence the case where there are two people is not always permissible)?!

SEE: (ו)הא איתמר עלה, (ו)הא איתמר עלה

### והא אמרה... חדא זימנא

הרי... אמר אותה פעם אחת?!

But didn't ... [already] state it once?! A *difficulty*: Why did the hakhm make a halakhic statement that is essentially the same as the statement he made on a previous occasion?!

אמר רבה בר בר חנה אמר ר' יוחנן: "הטוב והמטיב" צריכה מלכות. מאי קא משמע לן? כל ברכה שאין בה מלכות לא שקמה ברכה? והא אמרה ר' יוחנן חדא זימנא?! (ברכות מט, א) Rabba, grandson of Hanna, said quoting R. Yohanan: [The recitation of] the טוב והמטיב [in Birkath HaMazon] requires [the mention of God's] Kingship. What [new halakha] is he teaching us? [That] any b'rakha that does not contain a mention of Kingship is not called a [proper] b'rakha? But didn't R. Yohanan [himself already] state it once?!

### והא אנו תנו, והאנו תנו

והרי אנו שנינו [במשנתנו]...?!

But have we not learnt [in our mishna] ... ?!



\* Rav Yosef holds that כס, *them*, refers to the words of Sh<sup>c</sup>ma, whereas Abbayé holds that it refers to words of Torah in general.  
SEE: (ה)היא, (ה)הוא מיבני ליה

## ההוא גברא

(1) *there was a man ...*  
This expression is often used to introduce a narrative passage.

ההוא גברא דאפקיד זוזי גבי חברה ... (בבא מציעא מ"א)  
*There was a man who deposited some money with his neighbor ...*

(2) *"that man"; a certain man*  
Sometimes it is used as a euphemism in place of the first-person or second-person singular pronoun.

לא תספדה לההוא גברא! (סנהדרין מו, ס"ב)  
*Don't eulogize "that man" (= me)!*  
ההוא גברא בעיל דבביה דההוא גברא הוא. (גיטין נה, ס"ב)  
*"That man" is the enemy of "that man" (= You are my enemy.)*  
SEE: (ה)הוא, (ה)היא איתתא

## הוא ד

הוא ד ... *that/who ...; that is where ...*  
This expression usually implies *exclusiveness*.

איהו הוא דאפקיד אנפשיה. (בבא מציעא ט"ז, וועד)  
*It is he (rather than another party) who caused the loss to himself.*

Sometimes, an exclusion is stated explicitly.  
תוד ארבע הוא דאסור; חוץ לארבע אמות חייב (ברכות יח, א)  
*within four cubits [of the dead] that is where it is forbidden [to read the Sh<sup>c</sup>ma]; beyond four cubits he is obligated [to read the Sh<sup>c</sup>ma]*

(הוא ד) — *provided that*  
This expression introduces a *stipulation*.

השקה מהו לבני ולבני ביתו — יצא. אמר רב נחמן בר יצחק:  
והוא דאשתי רובא דכסא. (פסחים קח, ב)  
*[If] he gave his sons and his household to drink [from one of "the four cups"], he has [nevertheless] fulfilled his own duty. Rav Nahman b. Yitzhak said: Provided that he [himself] drank the major portion of the cup.*

## הוא דאמר כי כן

He who has stated [this amoraic halakha has thereby ruled] in accordance with [another tanna].

After a mishna or a baraita has been quoted contradicting the halakha of an amora, this formula is sometimes used to defend his halakha on the grounds that it is consistent with the opinion of a different tanna that the Talmud is about to quote from a mishna or a baraita.

יכול יהדרנו בממונו? (קידושין לב, ב) ויקרא יט:לב)  
*Could it be [that] one must honor him (= a scholar) with money?*

\* This entry is Hebrew, but the next one is Aramaic.

## הדר (הדר פעל: מהדר, prt, להדר, fut, הדורי, inf)

he pursued (zealously); he sought  
הדורי אפירכי למה לך? אותיב ממתינינו! (חולין ע"ב, ורש"י)  
*Why do you seek refutations [from a baraita]? Refute [the amora's statement] from our mishna (which is widely known and more authoritative)!*

SEE: מהדר

## הדר קושנין לדוכתיה

הדר הקשי שאלנו למקומו.

Our difficulty has returned to its place.  
After a difficulty has been presented and then resolved, the resolution is sometimes refuted. Thus the original difficulty is reinstated.

For an example — see ב, טו, ו.

הוא (היא, f, ה, pl); it is  
Besides its common meanings, this personal pronoun is also used where English would use the linking verb *is*, especially in identifications.

אברהם הוא אברהם. (ברכות יג, א)  
*Avram is Avraham.*  
Sometimes הוא appears twice for emphasis — once before the subject and once before the predicate.

אמר אבני: הוא נאי הוא יוחנן. (ברכות כט, א)  
*Abbayé said: Yannai is [identical with] Yohanan.*  
SEE: היא

## ההוא (ההיא, f)

(1) *that (one)*

This masculine pronoun often refers to a Biblical passage and introduces an argument that limits the scope of the passage to particular circumstances, in order to resolve a difficulty or to raise an objection.

קריאת שמע דרבנן ... מתיב רב יוסף: "וידברת בם ... בשכבך ובקומך" אמר ליה אבני: ההוא בדברי תורה קתיב. (ברכות כ"א, ע"פ דברים ו:ז)

*The recitation of Sh<sup>c</sup>ma is [a commandment] of Rabbinic status ... Rav Yosef raises an objection: [The Torah states that "you must recite them" ...] at the time of retiring" (at night) "and at the time of getting up" (in the morning — hence reciting the Sh<sup>c</sup>ma seems to be a Torah commandment). Abbayé said to him: That [pasuk] is written about [the commandment of studying] the words of the Torah.\**

(2) *someone; one; a man*

This pronoun is sometimes used in the first sense of the expression *ההוא גברא*, the next entry.

ההוא דאתא לקמיה דר' חנינא ... (בבא בתרא כ"ב, ב)  
*There was someone who came before R. Hanina ...*

this *הדר* (הדר, f) זה  
מן הדר קרא (נדריים לח, א)  
*[the point is derived] from this pasuk*  
SEE: דין

(הדר: הדר, prt, להדר, fut, למיהדר, inf)  
he went back; he repeated;  
he returned

אי טעי, הדר. (ברכות מט, ב)  
*If he makes [such] a mistake, he must go back [and recite Birkath HaMazon again].*

(2) *he reversed himself; he retracted; he changed his mind*  
In this sense, the verb is usually followed by *ב* with a personal-pronoun suffix, like *ב* in Hebrew.

הדר ביה רבא מההיא. (שבת כז, א וועד)  
*Rava reversed himself with respect to that (= the halakha he had previously stated).*

(3) *הדר; אחר קד*  
upon reconsideration; then; subsequently  
This verb often precedes another verb in an adverbial sense. Sometimes the form *הדר* is used irrespective of the form of the other verb, while in other instances the *הדר* form matches the subsequent verbal forms.

הדר אמר רבא: לאו מילתא היא דאמר. (מכות ח, ט"א)  
*Upon reconsideration, Rava said: What I stated [previously] is not a [valid] statement (but an error).*

ונטרי ליה לרי מאיר עד דמסיים לה למילתא והדר פליגי עיניה (חולין פ"א, א)  
*and [the Hakhamim] wait for R. Méir to complete his statement and then disagree with him*

הדורא קבלה\*\* בימי אחשורוש (שבת פ"א, ע"פ אסתר ט:כז)  
*subsequently, they accepted it (= the Torah) in the days of Ahashverosh*

\* For the full conjugation of this verb, see *Grammar for Gemara*: Chapter 4, Verb 5. Upon completing the study of a Talmudic tractate, it is customary to recite the formula, ... *הדרן עלך מסכת* ... which is usually printed at the conclusion of each tractate. The meaning of *הדרן* is somewhat obscure. It may be the first-person plural form of the past tense of our Aramaic verb *הדרן* or *הדרן*, the equivalent of the Hebrew *הדרנו*, *we have returned (to you)* or *we have reviewed (you)*. Alternatively, it may be understood as a noun with a pronoun suffix, *may our glory be upon you*. The latter interpretation is supported by the continuation of this formula *עלך הדרך*, which most probably means *may your glory be upon us*. See the discussion of this problem in D. Sperber's *ירושלים תש"ט* מנהגי ישראל, pp. 129–134.

\*\* Both verbal forms are third-person masculine plural of the present tense.

הדר קושנין לדוכתיה, תני והדר מפרש  
SEE:

(הדר פעל: מהדר, prt, יהדר, fut)  
he honored; he glorified; he adorned

*הדר* (הדר: חד חד) זה זה  
each other  
This word is often used with prefixes:  
upon each other; each other  
with each other; together  
like each other; equal  
from each other; one from another  
מהדר

כיון דכולהו כי הדרני נינהו, מהדרני ילפינו. (סנהדרין מ, רע"ב)  
*Since all of them (= the p'sukim) are like each other, we may derive one from another.*  
SEE: אהדדי, אהדדי הדרני, כי הדרני נינהו

בהדר with; in the presence of  
SEE: בהדי

להדי/לבהדי against; at  
SEE: להדי

בהדיא clearly; explicitly  
SEE: בהדיא

להדיא openly; directly; immediately  
SEE: להדיא

הדיוט (הדיוטות, pl) common; ordinary  
The connotation of this word depends upon which term is contrasted to it.

(1) *a layman — as opposed to an amon, a professional*  
עושין מעקה לגג ולמרפסת מעשה הדיוט אבל לא מעשה אמן.  
(מועד קטן י"א, א: פ"א מ"י)  
*We may construct a parapet for a roof or a balcony [during the intermediate days of a festival if it is] the work of a layman, but not the work of a professional.*

(2) *secular — as opposed to הקדוש or גבוה, sacred*  
ר' מאיר סבר: מעשר שני ממון גבוה הוא, ורבנן סברי: ממון הדיוט. (סנהדרין ק"ב, ס"ע"ב)  
*R. Méir holds: The second tithe is sacred property, and the Hakhamim hold: [It is] secular property.*

(3) *a layman — as opposed to a מומחה, an ordained judge*  
דיני ממונות בשלשה הדיוטות, גזילות וחבלות בשלשה מומחים.  
(סנהדרין ג, א)  
*Monetary cases may be tried by three laymen; [but] larceny and bodily damages must be tried by three ordained judges.*

(4) *a common priest, כהן הדיוט, as opposed to the high priest, כהן גדול*  
איסור קדושה: אלמנה לכהן גדול, גרושה וחלוצה לכהן הדיוט.  
(יבמות כ"א, א: משנה פ"ב מ"ד)  
*A prohibition by virtue of sanctity [refers to] a widow forbidden to a high priest; a divorcee or a woman who had performed halitza [even] to a common priest.*



יבמות מב, רע"א ורש"י שם *you must deduce*, as in שם לומד. See the entry "participle + הוה" and its first note. \*\* This form is the Aramaic imperative.

## הוי אומר\*

you have to say ...; you must conclude

איזהו חג שהחודש מתקבץ בו? הוי אומר: זה ראש השנה. (ראש השנה ה, סע"א-רע"ב)

Which is the festival [that occurs] when the moon (literally: "the month") is hidden? You have to say: It is Rosh HaShana.

\* See the previous entry and its first note.

## הויה (היות) pl.

being; becoming; status; condition

"היו (הדברים האלה ...) — בהיותן והן. (ברכות יג,א ע"פ דברים ו:)

"[These words] shall be" — [implying that] they must remain in their (original) status (= in Hebrew).

היות ליציאות מקשני? (קידושין ט, סע"א ע"פ דברים כד:ב) Do we compare "becomings" (= the modes of marriage) to "departures" (= modes of divorce)?

For more examples, see רע"א ורש"י.

## היות problems; investigations; objections

היות דאבני ורבא\* (סוכה כח,א ורש"י שם; בבא בתרא כד, סע"א ורש"י ודק"ס שם)

the [halakhic] investigations of Abbaye and Rava

\* In the Mishné Torah, the Rambam uses this expression as a general term for the Talmudic dialectical process. See הלכות יסודי התורה פ"ד הי"ג.

SEE: הוי, הוינו

## הוינא/הוינו 1st pers. pl. (הוי)

we were

במיתב תלתא הוינא (בבא בתרא קסח,ב) we were in a session of three [judges]

## הוינא (הוי + אָנא)

הוה אָנא; אָהיה I am; I would be; I will be  
אי כתבת לי כולוהי נקסיה, הוינא לך. (בבא בתרא מ, סע"ב)  
If you write [a document granting] me all your property, I will be your [wife].

## הוינו/הוינא 1st pers. pl. (הוי)

we were

כי הוינו בי רב הונא, אמר לן (ברכות לט,א) when we were at Rav Huna's house, he said to us

## הוינו 1st pers. pl. (הוי פֿעל)

we raised a difficulty

SEE: הוי, היות

## והוינו בה והקשינו עליה

and we raised a difficulty about it  
This term introduces a difficulty concerning the

halakhic text we have just quoted. This difficulty — which was first raised elsewhere, in the original Talmudic treatment of the text — is now quoted by the Talmud immediately after quoting that text.

והתנו: אבות מלאכות ארבעים חסר אחת, והוינו בה: מנינא למה לין? (שבת ו,ב ע"פ משנה שם ע"ג,א)

But did we not learn (in the mishna): Thirty-nine are the categories of forbidden labor on the Sabbath, and we raised a difficulty about it: Why do I need the number (thirty-nine) [to be mentioned in the mishna]?

## הולך walking; going prt. (הלך)

Besides the common meaning of this Hebrew participle, it is sometimes used in a special sense with a ו- prefix, which is presented under הוולך.

## הולך! imp. (הלך הפעיל)

take! deliver!  
הולך מנה לפלוני שאני חייב לו? (גיטין יד,א)  
Deliver to Mr. So-and-So the "maneh" (= a sum of money) that I owe him!

## הוציא (יצא הפעיל: מוציא, יוציא, fut. הוציא, imp. להוציא inf.)

he took out; he brought forth; he released  
Besides these basic meanings in Biblical Hebrew, this verb is also used in two special senses in Mishnaic Hebrew.

## (1) he excluded (from a halakha or a category)

ומה ראית לרבות את אלו ולהוציא את אלו? (יומא מב,ב)  
But on what grounds did you determine to include these [instances] and to exclude those?

## (2) he caused another to fulfill his obligation; he performed a duty on behalf of another

להוציא את שאינו בקי (ראש השנה לד, סע"ב)  
to perform the duty [of prayer] on behalf of one who is not well-versed  
SEE: יצא, נפק, אפיק, מעט, מעט, הביא, ריבה

## הוקש (= הקש: נקש הפעיל)

it was compared  
An analogy was drawn between two matters — usually because of their juxtaposition in Scripture.

הוקש כבודן לכבוד המקום. (סנהדרין נא,א)  
Honor for them (= parents) has been compared to honor for the Omnipresent.

SEE: איתקש, הקיש, היקש

## הוראה/הוריה

a teaching; instruction; a halakhic decision

הוראת שעה a decision for the moment;  
an ad hoc decision

This term denotes a halakhic ruling that was made because of unique circumstances and is therefore not regarded as a precedent.

"מקושש" הוראת שעה היתה. (סנהדרין פב, ורש"י שם ע"פ במדבר טו:ב)  
[The case of] "the stick-gatherer [on the Sabbath]" was an ad hoc decision (in that the offender was punished without having been properly warned before his crime).

## הות/היות היתה she was

SEE: הוה, הוה

## הותר (= הותר: נתן הפעיל)

it was permitted; it was exempted

## הותר מכללו (f. הותרה מכללה)

it was exempted from its category; there was an exemption from its general [prohibition]

היוצא מן הגפן לא הותר מכללו, וטומאה ותגלחת הותרו מכללו. (נזיר מד,א: משנה פ"ו מ"ה)

[With regard to] a product of the vine (which is prohibited to a nazirite) — there was no exemption from its general [prohibition]; whereas [with regard to] defilement and hair-cutting — there were exemptions from their general [prohibitions].

SEE: קלל

## הזהיר (זהר הפעיל: מזהיר, act. prt. מזהיר, pass. prt.)

he warned; he prohibited

This verb refers to a warning from the Almighty that is expressed in the Torah.

לא ענש אלא אם כן הזהיר. (יומא פא,א ועוד)  
[The Torah] did not state a punishment [for an offence] unless it prohibited [that offence].

SEE: אזהרה, התרה

## הזיד (זיד הפעיל: מזיד, prt. מזיד, fut. יזיד)

he sinned with full awareness

הזיד בשבת (שבת סט,א)  
He sinned (by performing a forbidden labor on the Sabbath) with full awareness of [its being] the Sabbath day.

## הזים (זים הפעיל: להזים inf.)

he refuted (and incriminated witnesses)

עדות שאי אתה יכול להזימה לא הוינא עדות. (ב"ק עה, סע"ב)  
Testimony that you cannot refute (and incriminate the witnesses) is not valid testimony.

SEE: הזקם, הזקם

## הזמה

refutation  
This term refers to the refutation and consequent incrimination of witnesses through the testimony of other witnesses who testify that the first

witnesses were with them at the same time that the crime or transaction was alleged to have occurred, at a place from which they could not possibly have witnessed it.

For an example — see מציעא ד,א, ט.  
SEE: הקחשה

## החזיק (חזק הפעיל: מחזיק, prt. מחזיק, fut. יחזיק)

(1) he took possession of; he maintained possession of; he occupied

כל שהחזיקו עולי בבל (משנה שביעית פ"ז מ"א)  
all [the territory] that the immigrants from Babylonia occupied

(2) he took hold (of); he grasped

זה שהחזיק בה, זכה בה. (בבא מציעא יא,א: משנה פ"א מ"ד)  
The one who took hold of it has acquired it.

(3) he accounted it as merit; he gave credit; he was grateful

In this usage the direct object is טובה\*.

רבן יוחנן בן זכאי ... היה אומר: אם למדת תורה הרבה, אל תחזיק טובה לעצמך, כי לך נוצרת. \*\* (משנה אבות פ"ב מ"ח)  
Rabban Yohanan b. Zakai used to say: If you have learned a lot of Torah, don't give yourself credit, because you have been created for that.

\* טובה is the parallel expression in the Aramaic of the Talmud. (ברכות יט, רע"א ועוד)

\*\* Some manuscripts read: אם עשית תורה הרבה

SEE: אחזיק, מחזיק, חזקה

alas!

## היי/אי

This word is an expression of grief.

הי חסיד! הי עניו! תלמידו של עזרא! (סנהדרין יא,א)  
Alas the pious man! Alas the humble man! The disciple of Ezra [has departed]!

\* Compare the Biblical Hebrew הי in יחזקאל ב"י

SEE: אי

## הי איזהו איזהו אלו?

This pronoun is usually interrogative.

## הי מינייהו איזה מהם?

For an example — see מגילה ג,ב.

## הי ניהו איזהו?

Which is it?

Which is the aorta? (חולין מה,ב)

## הי ניהו

אלו הם? אלו הן?

בריייתא: האב שנשבה, ומת בנו במדינה ... יורשי האב יורשי הבן יחלקו.

תלמוד: הי ניהו יורשי האב, והי ניהו יורשי הבן. (בבא בתרא קנט,ב)

BARAITHA: [If] a father was taken captive [and died], and his son died in the city ..., the heirs of the father and the heirs of the son split [the inheritance].

TALMUD: Which (= who) are the heirs of the father, and which are the heirs of the son?

SEE: היינו

הי ר' ...

Which [halakha of] R. ...?

After an amora or the Talmud itself has proposed that a halakha in the mishna or baraita under discussion follows the opinion of a specific tanna, the Talmud sometimes inquires: Which specific halakha of that tanna is meant?\*

אמר רב יוסף: הא מני רבי היא. הי רבי? (שבת ד, ב)  
Rav Yosef said: This [halakha in our mishna] is according to whom? It [follows the opinion of] Rabbi. Which halakha of Rabbi [does it follow]?

In response, another mishna or baraita is quoted that presents the appropriate halakha of the tanna.

\* In "ע" דק"ס שם) there is also uncertainty whether the ר' referred to is ר' יהושע or ר' יהודה and whether the ר' referred to is ר' יהושע or ר' יהודה. In most cases, however, the identity of the tanna is known, but it is uncertain as to which of his statements is intended.

הי תיתי

איזו תבוא?

תיתי תבוא ממתני? הי תיתי? (בבא מציעא סא, א)  
Let one [of the prohibitions under discussion] be derived from [the other] two! Which one will be deduced?

\* robbery, usury, and overcharging

מהי תיתי

מאלו תבוא?

From which [cases] will it be deduced?

For an example — see יבמות ה, ב.

היא

she/it (f.); it is

SEE: הוא, (ו) לא היא

ההיא

that (one)  
This feminine pronoun often refers to a mishna or a baraita and introduces an argument that limits the scope of that text or attributes its halakha to a specific tanna in order to resolve a difficulty or to raise an objection.

רבא קרע בהודאה — תחלה וסוף ... והתנא: הכורע בהודאה הרי זה מגונה! ההיא בהודאה שבהלל. (ברכות לד, ב)  
Rava kneeled in the thanksgiving [b'rakha] — at the beginning and at end .... But has it not been taught (in a baraita): One who kneels in the end "thanksgiving" is reprehensible?! That [baraita] is speaking of [the] thanksgiving [portion] of Hallel.\*

\* At first, the Talmud understood that the baraita opposed kneeling at מוידים, the thanksgiving b'rakha of the Amida. Subsequently, it was proposed that the baraita

refers only to kneeling at טוב כ' ה', the thanksgiving portion of Hallel.

SEE: כי תניא ההיא, (ההוא)

ההיא איתתא

אותה אשה; אשה אחת; מעשה באשה אחת  
that woman; a certain woman; there was a woman

This expression sometimes introduces a narrative passage in the Talmud.

ההיא איתתא דעלת למיפא בההוא ביתא ... (בבא קמא מח, א)  
There was a woman who went into a house to bake ...

SEE: (ההוא גברא)

היא גופא גזירה ואנו נעמד ונגזור גזירה לגזירה

היא עצמה גזרה, ואנו נעמד ונגזור גזרה משום גזירה?

It is itself a Rabbinic safeguard, and shall we [then] arise and enact [another] safeguard for [the protection of that] safeguard?!

This rhetorical question argues that the prohibition under discussion is difficult to justify — since Rabbinic safeguards are enacted to discourage the violation of Torah commandments, not to support other Rabbinic safeguards.

For examples, see the end of the example in the next entry and ביצה ג, רע"א (וש"ל)

היא היא

It is it. It is the same.  
This assertion usually constitutes a solution to a halakhic problem that has been raised in the Talmud, as if to say: This case is halakhically the same as the other one.

משנה: לא נעמוד אדם ברשות היחיד וישתה ברשות הרבים ... (עירובין צט, סע"א: משנה פ"י מ"ו)

תלמוד: איבעיא לה: כרמלית מאי? אמר אבוי: היא היא. אמר רבא: היא גופא גזירה, ואנו ניקום ונגזור גזירה לגזירה? (עירובין שם ושבת יא, רע"ב ורש"י שם)

MISHNA: A person must not stand in a private domain [on the Sabbath] and drink in a public domain.

TALMUD: They had a halakhic problem: What is [the halakha regarding] karm'lith (= a domain that is considered a public domain only by virtue of a Rabbinic enactment)? Abbayé said: It is the same. Rava said: It (= the prohibition against carrying from karm'lith into a private domain) is itself a Rabbinic safeguard, and shall we [then] arise and enact [another] safeguard (= a prohibition against drinking from karm'lith while standing in a private domain) for [the protection of that] safeguard?!

והיא הנותנת

but it points [to the opposite conclusion]!

A refutation: The very distinction that has just been presented as an argument in behalf of one conclusion is in fact an even stronger argument in behalf of the opposite conclusion!

For an example — see רע"ב (ורש"י שם)

SEE: (וה)דין נותן

היאך (=איך) how?

(1) how can (it be that) ...?!  
Sometimes, this interrogative introduces a rhetorical question.

היאך מניחין דברי חכמים ועושין כר' אליעזר? (שבת קל, ב)  
How can we abandon the opinion of the Hakhamim and conduct ourselves according to [the view of] R. Eliezer?!

(2) how is it? what is the law?

In other cases, it introduces an ordinary question.

בעי ר' ירמיה: במתנה היאך? (בבא מציעא יא, ב)  
R. Yirm'ya asked: What is the law with regard to [acquiring] a gift [in that manner]?

SEE: האיך and the note on היכי

היא איזו

which

This word occurs only with the prefix א-

SEE: אהיא

היא מהר

quickly; rapidly

קטן, סליק ביה בישא היא. (שבת קלד, ב)

[As for] an infant, [his] flesh heals quickly.

היינו (האי+ניהו) זהו

This is it. This is the same as the following.

For examples, see the four entries that follow the next entry.

היינו\* (הי+ניהו) איזהו

Which one is ...?

For an example, see ... היינו ... היינו  
\* In this interrogative sense, the vocalization may be better, since the word is derived from הי (which?).

... היינו ... [דעתו של] ... שנה [לדעתו של] ...

[The opinion of] ... is the same as [that of] ...!

This formula expresses the following difficulty: How can the opinions of two tannaim that are formulated separately in the same mishna or baraita be identical?! Unless there is a real distinction between them, one of them is redundant.

משנה: אין מדליקין ... בחלב (דברי תנא קמא) נחום המדי אומר: מדליקין בחלב מבושל, וחכמים אומרים: אחד מבושל ואחד שאינו מבושל אין מדליקין בו. (שבת כב, ב) משנה ב:א) תלמוד: חכמים היינו תנא קמא? (שם כד, ב)

MISHNA: We may not kindle with tallow [for the Sabbath lights, in the opinion of the first tanna].

Nahum, the Mede, says: We may kindle with boiled

tallow. But the Hakhamim say: We may not kindle with it — whether boiled or not.

TALMUD: The opinion of the Hakhamim is the same as that of the first tanna!

SEE: מאי בינייהו

היינו דאמרי אנשי זהו שבני אדם אומרים ...

this is what people say ...

This formula links an incident or a situation with a popular saying.

אמר להו: "אנא חוני המעגל! לא הימנה ... ולא נהגו ביה יקרא כדמיבני ליה. בעא רחמי ונח נפשיה. אמר רבא: היינו דאמרי אנשי: "או חברותא או מיתותא!" (תענית כג, רע"א ע"פ הגדות התלמוד)

He said to them (after he had been absent for seventy years): "I am Honi, the circle-drawer!" They did not believe him ..., and they did not treat him with the respect that was due him. He prayed for Divine mercy, and died. Rava said: This is what people say: "[Give me] friendship or [give me] death!"

היינו דקתני

This is why [the tanna] states ...

This formula indicates that the text of the mishna or baraita that is about to be quoted matches one (and only one) of the two amoraic opinions under consideration.\* Usually this formula appears within an objection introduced by שלקמא (ב).

משנה: חמץ של ... ישראל אסור בהנאה, שנאמר "לא יראה לך שאור." (פסחים כח, סע"א: משנה פ"ב מ"ב ע"פ שמות יג:)

תלמוד: רבא אומר: ... קנסא קניס, הואיל ועבר עליה בבל יראה ... בשלמא לרבא, היינו דקתני של ישראל אסור, משום שנאמר "לא יראה", אלא לרב אחא בר יעקב ... (שם כט, א) MISHNA: Hametz belonging to a Jew is forbidden for [even after Pesah], because it is stated (in the Torah): "Your leavening shall not be seen."

TALMUD: It is well according to Rava, this is why [our tanna] states: [Hametz] belonging to a Jew is forbidden for use, because it is stated: "Your leavening shall not be seen," but according to Rav Aha b. Ya'akov ...

\* This expression is also used in a somewhat different sense in the course of other objections. See היכי דקתני in אי הכי היינו דקתני and Rashi's commentary there.

SEE: (ו)הא עלה קתני

היינו ... היינו ... זהו ... זהו ...

"This ... is that ..."; ... is the same as ...

היינו כד היינו חבית. (בבא קמא כז, סע"א)  
They both mean a jug. (They both mean a jug.)

היינו ... היינו ... איזהו ... איזהו ...

Which is ...? Which is ...?

This formula is used to present a difficulty, i.e., a redundancy in the tannaitic or amoraic text. The Talmud asks: What is the uniqueness of each of

these terms? Are they not identical and consequently redundant?

משנה: אבות מלאכות ... האורה, הבורר ... והמקדד ... (שבת עג, סע"א: משנה פ"ז מ"ב)  
תלמוד: היינו אורה? היינו בורר? היינו מקדד? (שבת עג, סע"ב ורש"י שם)

MISHNA: The main categories of [forbidden] labors [are] ... winnowing, selecting, ... and sifting ...

TALMUD: Which [labor] is "winnowing"? Which is "selecting"? Which is "sifting"? (Since all three are acts of separating, why should they all be listed in the Mishna as distinct categories of labor?)

See also: כתובות יב (ורש"י ושיטה מקובצת שם)

SEE: היינו

## היינו הך

This is the same as that!

The two are identical!

This expression is used to point out a redundancy.

See the example quoted under לי לקח, which sometimes precedes this expression.

SEE: היא היא

## היכא

where? in what case?

משה היכא תהו יתיב? (סנהדרין מג,א)  
Where was Moshe sitting?

היכא אמרין דאית עשה ודחי לא תעשה? (שבת קלב, סע"ב)  
In what case do we say that a positive commandment comes and supersedes a negative commandment ...?

## היכא ד-

where; in a case where

היכא דאיתמר איתמר; היכא דלא איתמר לא איתמר. (ברכות כד,א וש"נ)

In the case where [the halakhic ruling] was stated — it was stated; in the case where it was not stated — it was not stated (and it does not apply there).

SEE: כל היכא ד-, אטו כולחו בהך מחיתא מחיתא

## היכא איך? כיצד?

how?

(1) in what manner?

Sometimes, this interrogative introduces an ordinary question.

היכא עבדי? (ביצה כז, סע"ב; כת, סע"ב ורש"י שם)  
How shall he do (this)? (= What procedure should he follow?)

(2) how can (it be that) ...?

In other cases, it introduces a rhetorical question.

היכא עבדי תהא הדין והדין עבדי תהא הדין? (יבמות יד,א)  
How can he act here in this manner, and how can he act there in a different manner?!

SEE: היא, כי היכא ד-

היכא דמי "איך דומה" כיצד? how?

(1) What is a case of ...? What is the case of

which the text is speaking?

היכא דמי חילול השם? אמר רב: כגון אנה אי שקילנא בשרא מסבחה ולא יהיבנא דמי לאלתר. (יומא פו,א)  
What is a case of desecration of the Divine Name?  
Rav said: If someone like me would take meat from a butcher and not pay [for it] on the spot.

(2) What is the case?

This interrogative often introduces a difficulty that takes the form of a dilemma:

קב בארבע אמות — היכא דמי? אי דרך נפילה, אפילו טובא נמי ואי דרך הינות, אפילו בציר מהכי נמי לא? (ב"מ כא,א)  
[If one finds] a "kav" (= a certain quantity of fruit) within an area of four cubits [he may keep it]. What is the case? If [the fruit appears to have been] dropped accidentally, even if there is a greater quantity [of fruit, it should] also [belong to the finder]! And if [it appears to have been] deliberately set down, even a smaller quantity than this should not [be his]!

היכא משפחת לה כיצד אתה מוצא אותה?

How can you find it (= such a case)?!

This rhetorical question points to a difficulty in setting up the case that has been formulated in the mishna or baraita under discussion.

בור של שני שותפין — היכא משפחת לה? (בבא קמא נא,א)  
[As for] a pit belonging to two partners — how can you find it (= such a case)?!

## היכא קאמר

איך הוא אומר?

"How is he talking?" What does he mean?

How should these words be interpreted?

This question seeks to clarify the statement that has just been quoted in the Talmud.

משנה: מפרר וזורה לרוח או מטיל לים. (פסחים כא,א; משנה פ"ב מ"א)

תלמוד: איבעיא להו: היכא קאמר? מפרר וזורה לרוח ומפרר ומטיל לים — או דילמא מפרר וזורה לרוח, אבל מטיל לים בעיניה? (שם כח,א)

MISHNA: He may crumble [the hametz] and throw [it] to the wind or cast [it] into the sea.

TALMUD: They had a halakhic problem: What does he mean? He may crumble [it] and throw [it] to the wind or he may crumble [it] and cast [it] into the sea — or perhaps [it means] he may crumble [it] and throw [it] to the wind, but he may cast [it] into the sea intact (= without first crumbling)?

היכן (= הי-כאן)

where?

היכן פקדוני? (בבא קמא קח, סע"ב; משנה פ"ט מ"ז)  
Where is my deposit?

SEE: היכן

## היכר; היכרא/היכרא

a distinction; something distinctive

בעינו תרי טיבול, כי היכי דתיהוי היכרא לתינוקות. (פסחים קיד,ב)

We require two dippings (at the Seder) so that there be something distinctive to [attract the attention of] the children.

\* These nouns — the first Hebrew and the second Aramaic — are derived from הלך, like הנכר, he recognized.

הילך (= הא-לך)

"here it is for you"; it is yours  
הנה לך  
אין לך בנדי אלא חמישים זוז והילך! (ב"מ דא, ורש"י שם)  
I have only fifty zuz of your [money] and here it is! (= Take it!)

SEE: הלכה

## הילכתא

הימנו (הימנה f.)

ממנו  
from him/it (m.); than he/it (m.)  
השני נוח לי, והראשון קשה הימנו. (כתובות קט, סע"א; משנה פ"ג מ"ו)

The second [person] is easy for me [to deal with], while the first is more difficult than he.

SEE: כל הימנו

## הימנותא אמונה

trust; faith

כי לית בהו הימנותא ... מיקרו בנים (קידושין לו,א)  
when they (= the Jewish people) do not have faith ... they are [still] called "children [of God]"

הימניה (= הימנו-יה הימנו; מהימן, act. prt.)

he believed him; he trusted him; he gave credence to him

קבי תרי הימניה \*\* (שבועות מב,א)  
he gave credence to him like two [witnesses]

\* This Aramaic root consists of three consonants (ה, מ, נ, and ו) and the semivowel י, so that it is in effect a four-letter root like גלגל or תרגם. It may have developed from the causative הפעיל binyan of the root אמן which appears in Biblical Aramaic (e.g., דניאל ו:כד) — a parallel of the binyan from the Hebrew הפעיל אמן.

\*\* In a few other instances, this verb is used with a plural subject and singular suffix, they believed him.

SEE: כתובות כב,ב ע"פ כתיי (בדפוס: הימנוהו)

SEE: מהימן, מהימן

## היקש; היקישא/הקישא

a comparison; an analogy

This term usually denotes a halakhic analogy, based upon the connection between two items in the Torah.

(1) In some instances, the analogy is explicitly formulated in the Torah.

דם ... איתקש למים, דכתיב: "לא תאכלנו, על הארץ תשפכונו קמים." (פסחים כב, סע"א ע"פ דברים יב:כד)

Blood ... has been compared to water, for it is written: "You shall not eat it (= blood); you shall spill it on the ground like water."

From this analogy the Talmud finds support for a

מה מים מותרין, אף דם מותר. (פסחים שם)  
Just as water is permitted [for use], so is blood permitted (for all uses — except for eating or drinking).

(2) More frequently, however, the analogy is not explicit, but it is based upon the juxtaposition of two items — usually in the same pasuk but occasionally in adjacent p'sukim.\*\*

הקישא הוא, דכתיב: "לא תוכל לאכול בשעריך מעשר דגנך ותירושך ויצהרך, ובכורות בקרך וצאנך, וכל נדריך אשר תדר, ונדבותיך ..." (פסחים כד, סע"א ורש"י שם ע"פ דברים יב:יז)  
It is an analogy, for it is written: "You may not eat within your gates the tithe of your grain, your wine, or your oil, or the first-born of your herd or of your flock, nor any of your vows that you may vow nor your voluntary offerings ..." (The analogy is between "vows" and "voluntary offerings," on the one hand, and "tithe," on the other, with respect to punishment.)

\* The first noun is Hebrew, and the second is Aramaic. Both are derived from the root קש, like the verb הקיש, he compared.

\*\*See: "הקש" אנציקלופדיה תלמודית כרך י' "הקש"

SEE: סמוכים, (ו)סמיד ליה

הך\* (הא-הך) f.

ההיא; אותה  
that; the former  
בהא קאמר ר' יוסי, אבל בהך אימא מודי להו לרבנן (בבא מציעא לו, סע"ב)

in this [case] R. Yose maintains [his own position], but in that [case] I might say that he agrees with the Hakhamim

הך קמיתא (בבא מציעא שם ועוד)

that first (case)  
\* This word is pronounced הך by Ashkenazim. The הך vocalization, however, is probably more correct, since it is related to הך.

\*\* See the note under האידך

SEE: היינו הך

## להך לישנא

לפי אותו לשון ...  
according to that version (of the amora's statement) ...

For an example — see בבא קמא יב, סע"א

הכא (= הא-כא) כאן

here; in this case  
See the examples under the entries that follow.

מהכא מכאן  
from here; from this pasuk  
After one Biblical source has been cited for a halakha or an aggada, this term is used to introduce a different source.

אמר רבא בר רב הונא: כינו שנתח ספר תורה, אסור לספר אפילו בדבר הלכה, שנאמר: "וכפתחו עמדי כל העם" — ואין עמידה אלא שתיקה ... ר' זירא אמר רב חסדא: מהכא, "ואזני כל העם אל ספר התורה." (סוטה לט, רע"א ע"פ נחמיה ח:ג)  
Rava b. Rav Huna said: Once the Torah scroll has been unrolled [to be read before the congregation], it is forbidden to converse even about a halakhic matter, as

**הָלָה** (הִלְכוּ) (pl.) **that** (one)  
כִּי־צֶדֶק הָלָה עוֹשֶׂה סְחוּרָה בְּכִרְתּוֹ שֶׁל חֲבִירוֹ (בבא מציעא להב, משנה פ"ג מ"ב)  
*How can that [fellow] make a profit from the cow of his fellow man?!*

**הַלּוּלָא\*** חֲפָה **wedding**  
רַב אֲשִׁי עָבַד הַלּוּלָא לְבָרִיָּה (ברכות לא, רע"א)  
*Rav Ashi made a wedding for his son*

\* Compare ע"ס: Rav Ashi and Rashi's comment there. Under the influence of the *Zohar*, this word came to denote the celebration of the anniversary of the death of a righteous man whose soul rejoices before God — for example, the celebration at the grave of R. Shim'on b. Yoḥai on the thirty-third day of the counting of Omer, the 18th of Iyyar. SEE: הִלְכָּה בִּי הַלּוּלָא

**הֵלִין\*** אֵלֶּי **these**  
*Why do I* (נזיר ד, א)  
*have to state all these [expressions in the mishna]?\**  
\* This word appears mostly in the tractates נזיר, נדרים, and כריתות.

**הִלְכָּה; הַלְכָּתָא/הִילְכָּתָא\*** (הִלְכָּתָא) (pl.)  
(1) **a halakha; a law** (in contrast to אַגְדָּה, the non-legal material in the Talmud)

מִלְמַדּוֹ ... הִלְכוֹת וְהַגְדוֹת (נדרים לו, רע"א: משנה פ"ד מ"ג)  
*he may teach him ... halakhoth and aggadoth*  
לְמַאי הִלְכָּתָא כְּתִיבָה רַחֲמֵנָא? (ב"מ לב, סע"א ע"פ שמות כג:)  
*For what halakha did the Merciful One write it (= the parashah)?*

(2) **a halakhic tradition; a law based upon a received oral tradition** (rather than upon a derivation from Scripture or a Rabbinic enactment)

אִם הִלְכָּה נִקְבְּלָה וְאִם לְדִין, יֵשׁ תְּשׁוּבָה! (יבמות ע"ב, ורש"י שם: משנה פ"ח מ"ג)  
*If [the basis of your position] is a halakhic tradition, we shall accept [it]; but if it is a logical argument, there is an objection!*

הִלְכָּה לְמֹשֶׁה מִסִּינַי\*\* (משנה פאה פ"ב מ"ו ועוד)  
*a halakhic tradition [transmitted] to Moshe from [the Divine Revelation at] Sinai*

הִלְכָּתָא נִיְהוּ וְאַסְמִכְיָהוּ רַבְּנֵי אֱקָרָאִי (סוכה כח, א)  
*They are halakhic traditions, but the Rabbis attached them to p'sukim.*

(3) **a halakhic ruling**

הִלְכָּה לְמַעֲשֶׂה (בבא בתרא קל, ב)  
*a halakhic ruling [intended as a guide] for practice*

הִלְכָּתָא לְמַשִּׁיחָא (סנהדרין נא, ב)  
*a halakhic ruling for [the days of] the Messiah (without any practical application nowadays)*

\* The first noun is Hebrew, and the second one is Aramaic.  
\*\*In certain cases, one of the classical Talmudic commentaries understands the halakha as referring to an old established law — even if it is really of Rabbinic

*is a matter [that is blameworthy]. So it also stands to reason, for we learned (in the mishna): The following [people] transgress a prohibition [with regard to interest]: The lender, the borrower, the guarantor, and the witnesses. It is understandable [that] all the others have [transgressed, since they] performed an act, but what did the witnesses do? Rather is there not a proof from here [that] arranging [an interest-bearing loan] is a matter [that is blameworthy]?! There is a proof from here.*

**הָכִי קָאָמֵר** כִּךְ הוּא אֹמֵר **so he says**  
**הָכִי קָתְנִי** כִּךְ הוּא שׁוֹנֶה **so he teaches**  
These expressions introduce a *resolution* of a difficulty that is achieved either by reinterpreting a mishna or a baraita, as if to say: "The following is what the tanna really means," or by presenting a different version of the text: "The following is what the tanna really says." In the latter sense, the term *הָכִי קָתְנִי* sometimes precedes the mishna.

For an example — see דָּבָר שְׁמִיָּה  
SEE: אֲדָהֶכִי, (ו)אִימָא כּוֹלִיָּה לְהָכִי הוּא דְאֵתָא, חֲסוּרֵי מַחֲסָרָא, תְּנִינָא נָמִי הָכִי

**הִלָּא** **Is it not ...!**  
This negative interrogative term often introduces rhetorical questions.

SEE: הָא

**וְהִלָּא דִּין הוּא**  
But is it not [derivable from] a logical inference (chiefly a קְלִינְחָא argument)?!

This rhetorical question points out a difficulty: Why must a special Biblical interpretation be invoked to teach this halakhic point? It can be deduced from the data already available through a קְלִינְחָא argument! Then the Talmud proceeds to reject this contention, by proving that the Biblical source is needed after all.

"כִּי יִקַּח אִישׁ אִשָּׁה ... "אֵין "קִיחָה" אֵלָּא בְּכֶסֶף, וְכֵן הוּא אֹמֵר: "נִתְּנִי כֶסֶף הַשְּׂדֶה, קָח מִמֶּנִּי." וְהִלָּא דִּין הוּא! וְהָא אִמָּה הַעֲבָרִיָּה, שְׂאִינָה נִקְנִית בְּבִיָּא, נִקְנִית בְּכֶסֶף — זֶה, שְׁנִקְנִית בְּבִיָּא, אֵינִי דִּין שְׁתַּקְנָה בְּכֶסֶף? (קידושין ד, רע"ב ע"פ דברים כד: ובראשית כג:)

"When a man takes a wife ..." "Taking" means through money, and thus [the Torah] says: "I am giving the money for the field, take it from me." But is it not [derivable from] a logical inference?! Since the Hebrew maidservant, who cannot be acquired through intercourse, can be acquired through [the transfer of] money — then is it not a logical inference that [a wife], who can (theoretically) be acquired through intercourse, can be acquired through [the transfer of] money?!

מֵאִי שְׁטְרֵי בִירוּרִין? הָכָא תְּרַגְּמוּ: שְׁטְרֵי טַעֲנָתָא. ר' יְרֵמְיָה אָמַר: זֶה בּוֹרֵר לוֹ אֶחָד, וְזֶה בּוֹרֵר לוֹ אֶחָד. (ב"מ כ, סע"א)  
What are documents of clarification? Here they explained [it as] documents containing records of claims. R Yirm'ya stated: [Documents stating] this party has chosen one [judge], and the other party has chosen one [judge].

**הַכְחָשָׁה** **contradiction; refutation**  
This invalidation of the testimony of witnesses is accomplished either by means of a contradiction between their testimonies or through the testimony of other witnesses that contradicts the content of their testimony.

For an example — see כְּתוּבוֹת יט, סע"ב  
SEE: הִזְמָה

**הָכִי** כִּךְ **so; thus; in this manner; this**  
See the examples under the entries that follow.  
SEE: בְּרֵי הָכִי

**הָכִי הִשְׁתָּא** כִּךְ עֲכָשְׁיָא? **Now, [is it] so?!**  
**Now, [is the analogy] correct?!**

This exclamation introduces a *refutation* of an analogy that has been drawn between two cases, as if to say: Are the two cases really analogous?!

כְּשֶׁקָּשָׁה בְּזָנְיָה — מַהוּ? אָמַר לֵיהּ אִידָּן: וְכִי יִחְזַקָּה וְיִלְדָּן? אִי הָכִי, קָרוּ נָמִי — וְכִי יִחְזַקָּה בְּקָרוּ וְיִלְדָּן? הָכִי הִשְׁתָּא? קָרוּ לָא אֲוֹרְחִיָּה, הָאִי אֲוֹרְחִיָּה! (בבא קמא יט, ב)

[If] an animal wagged its tail [and thereby caused damage], what is the halakha? Another [hakham] said to him: Must one walk holding it (= the animal, by its tail)?! If so, with regard to [damage by] the horn also, must one walk holding it by the horn? Now, [is the analogy] correct?! [Damage by the] horn [is caused by] its unusual behavior; this (= damage caused by wagging its tail) [is caused by] its usual behavior!

**הָכִי נָמִי** **so also**  
(1) **כִּךְ גַּם**

For an example, see מִסְתַּבְּרָא.

**It is indeed so!** **כִּךְ הוּא**  
(2) For examples, see הָכִי נָמִי and אֵין הָכִי נָמִי.

**הָכִי נָמִי מִסְתַּבְּרָא**  
כִּךְ אִף מִסְתַּבְּרָא **so it also stands to reason**  
This expression introduces a *proof* — either from a text or from a logical argument — corroborating a point that has just been presented in the Talmud.

קָא מְשַׁמַּע לָן דְּשׁוּמָא מִילְתָּא הִיא. הָכִי נָמִי מִסְתַּבְּרָא, דְּתַנּוּ: אֵלֶּי עוֹבְרִים בְּלֹא תַעֲשֶׂה — הַפְלִיגָה וְהַלְוָה, הָעֵרֵב וְהַעֲדִים. בְּשִׁלְמָא כּוֹלְהוּ עֲבוֹד מַעֲשֶׂה, אֵלָּא עֲדִים מֵאִי עֲבוֹד? אֵלָּא לָא שְׁמַע מִינָהּ: שׁוּמָא מִילְתָּא הִיא? שְׁמַע מִינָהּ. (ב"מ סב, א)  
*It teaches us that arranging [an interest-bearing loan]*

*it is written: "And when he opened it, all the people were still" — [the verb] עמד indicates "being quiet" ... R. Zera quoted Rav H̥isda saying: From here: "And the ears of all the people were [attentive] to the Torah scroll."*

**הָכָא בְּמַאי עֲסִיקִינוּ/עֲסִיקִינוּ**

כָּאן בְּמָה אָנוּ עֲסוּקִים?

With what (situation) are we involved here?

**הָכָא בְּ... עֲסִיקִינוּ/עֲסִיקִינוּ**

כָּאן בְּ... אָנוּ עֲסוּקִים

Here we are dealing with...

This expression — whether in the form of a question or a statement — introduces a *resolution* of a difficulty, achieved by restricting the scope of the case under discussion.

וְאוֹצְרוֹת יַיִן אֵין צָרִיד בְּדִיקָה? וְהַתְּנִיָּא: אוֹצְרוֹת יַיִן צָרִיד בְּדִיקָה ... הָכָא בְּמַאי עֲסִיקִינוּ? בְּמִסְתַּבְּרָא. (פסחים ח, א)  
*But do storehouses of wine not require searching [for hametz]?! But has it not been taught (in a baraita): Storehouses of wine require searching! With what circumstances are we involved here (= in the baraita)? In [a case where the owner regularly] takes his supplies [from the storehouse] (and so there is some likelihood that hametz has fallen inside).*

SEE: עֲסָק, (ו)הִלְכָּתָא

**הָכָא נָמִי**

אִף כָּאן **here too; in our case as well**  
This expression indicates that the same statement originally made in another context should be applied to the present case too.

הַלּוּקָה בֵּית בְּאֶרֶץ יִשְׂרָאֵל כּוֹתִיבִין עָלֶיהּ אוֹנוֹ אֶפְיֵלוּ בְּשַׁבָּת. בְּשַׁבָּת סָלָקָא דְעֵתְהוּ? אֵלָּא קְדָאָמֵר רַבָּא הָתֵם: אוֹמֵר לְנִקְרִי וְעוֹשֶׂה, הָכָא נָמִי: אוֹמֵר לְנִקְרִי וְעוֹשֶׂה. (בבא קמא פ, סע"ב)

[If] one purchases a house in Eretz Yisrael, they may write its bill of sale even on the Sabbath. Do you [really] think [that the writing may be done] on the Sabbath?! Rather, just as Rava had stated in another context: He may tell a non-Jew, and [the non-Jew] does [it], here too: He may tell a non-Jew, and [the non-Jew] does [it].

**הָכָא תְּרַגְּמוּ** **כָּאן תְּרַגְּמוּ; כָּאן פִּרְשׁוּ**

here (in Babylonia) they translated; here they explained

The Talmud uses this expression to introduce a translation or an explanation of a difficult expression or a reason for a halakha that was stated by unnamed Babylonian amoraim. Then the Talmud quotes a different explanation (almost always) from Eretz Yisrael — either introduced anonymously by the term *בְּמַעְרָבָא*, in the West (= Eretz Yisrael), or presented by a specific amora from Eretz Yisrael.

origin. See the commentary of Rabbenu Asher on the Mishna: הלכות מקואות וידים פ"ד מ"ג.

## הלכה ואין מורין בן\*

[This is the] halakha (that the practice is permitted), but [we] do not issue a ruling to that effect.

In certain cases, the Rabbis withhold a lenient halakhic decision fearing that the public might treat it too lightly and exaggerate its scope.

שמש שאינו קבוע בדמשקא — מהו אמר רב: הלכה ואין מורין בן. (שבת יב, סע"ב ורש"י שם)

[As for] a temporary attendant [examining dishes on the Sabbath] by [the light of an] oil [lamp] — what is the halakhic ruling? Rav said: The halakha [really permits this practice], but we do not issue a ruling to that effect.

\* In Modern Hebrew, this expression is used in the opposite sense, as if to say: Legally, this particular activity is forbidden, however the prohibition is not enforced in practice, and most people engage in the activity anyhow.

## הלכה מפלל דפליגי

"הלכה" — מתוך [כך יוצא] שחלקים.

[The fact that] a halakhic ruling [had to be explicitly issued in favor of one tanna's opinion] indicates that [the two tannaim] disagree.

משנה: הַדָּד ... צָבִי לַגִּינָה וְלַחֲצֵר וּלְבִיבְרִין חֵיִיב. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: לֹא כָּל הַבִּיבְרִין שְׁוִין. (שבת קו, רע"ב: משנה פ"ג מ"ה)

תלמוד: אָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: הַלָּכָה כְּרַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל. אָמַר לִיה אֲבִי: "הַלָּכָה" מִכָּל דְּפָלִיגִי. (שם) MISHNA: [If] one hunts a deer driving him into a garden, a courtyard, or a vivarium (= a pen), he is liable [for desecrating the Sabbath]. Rabban Shim'on b. Gamliel says: Not all vivaria are alike.

TALMUD: Rav Yosef said quoting Rav Y'huda who quoted Sh'muel: The halakhic ruling is in accordance with Rabban Shim'on b. Gamliel. Abbaye said to him (= Rav Yosef): [The fact that] a halakhic ruling [had to be explicitly issued in favor of one tanna's opinion] indicates that [the two tannaim] disagree.

## הַלְכָּהּ (= הואיל ונקד\*)

הַלְכָּהּ נִימְרִינָהּ לְתַרְוִינָהּ. (מגילה כא, ב וש"ס) Therefore (in light of the two different versions that have been proposed) let us recite both of them.

\* The spelling הַלְכָּהּ in some Talmudic manuscripts and in Gaonic literature corroborates this etymology. See also the commentary of Rashi on א, טה, א that paraphrases הלכה הלכה as הלכה, הואיל ואמרין הכי as since we say so.

## והלכתא והלכה ...

(1) and the halakhic ruling is ... This term introduces a halakhic ruling at the

conclusion of a discussion in the Talmud.

והלכתא: אומר "זמן" בראש השנה וביום הכיפורים. (עירובין מ, סע"א)

And the halakhic ruling is: One does recite [the b'rakha] "SheHe'heyanu" on Rosh HaShana and Yom Kippur.

## (2) and the halakha applies ...

Sometimes, this term introduces a resolution of a difficulty, achieved by limiting the scope of a text.

והלכתא בקפות. (גיטין כא, א) And the halakha [that the text speaks of] applies where [the slave is] bound.

SEE: הקא במאי עסיקין

## הלכתא SEE: הלכה

הַלְלוּ (הלל) those As an adjective, this word follows the noun it modifies.

בין הכוסות הללו אם רוצה לשתות, ישתה; בין שליש לרביעי לא ישתה. (פסחים קיז, סע"ב: משנה פ"י מ"ז)

Between those cups (= the second and third cups of wine at the Seder) if he wishes to drink [more], he may drink; between the third and fourth cup he must not drink.

## להלן SEE: להלן

## הוּ they (m./f.)

הוּ הוּ הַדְּבָרִים שֶׁנֶּאֱמָרוּ לוֹ לְמֹשֶׁה בְּסִינַי? (פסחים לח, סע"ב) They are the very words that were said to Moshe at Sinai!

## הוּ/הִי yes

אָתָּה הוּא הַלֵּל שְׁקוּרִין אוֹתָּהּ נְשִׂא יִשְׂרָאֵל. אָמַר לוֹ: הוּ. (שבת לא, א)

Are you the Hillel who is called the Patriarch of Yisrael? He said to him: Yes.

## הנהו

אותם; ההם they; those; the aforementioned This word introduces a narrative passage. It is sometimes best left untranslated in English.

הנהו תרי תלמידי דהו יתבי קמיה דרב ... (פסחים ג, ב) Those two disciples who were sitting before Rav ... (= Two disciples were sitting before Rav)

## הניי אלו these\*\*

תנא הני — והוא הדין להנה. (פסחים פד, א) He listed these [items] — and that is (also) the rule with regard to the others.

והני נשי הואיל ואיתנהו בשמירה, איתנהו בזכירה (ברכות כב, ב) and women, since they are commanded "to observe" they are commanded "to remember"

\* This word is pronounced הני by Ashkenazim. Cf. דף.

\*\* In some instances, this demonstrative is so weak that it need not be translated in English, as in the second example. SEE: הני

## הני ... והני ...

אלו ... ואלו these ..., but those/others ... הני חשובי ליה, והני לא חשובי ליה. (בבא מציעא נח, ב) These are important for him, but others are not important for him.

## הני מילי "דברים אלו", במה דברים אמורים

"these words"; it applies only [in a case] This expression is used in the Talmud to limit the scope of the text or case now under discussion.

אונס רחמנא פטריה ... וכי תימא: הני מילי לענין קטלא, אבל לענין נזקין — חייב ... (בבא קמא כח, סע"ב) The Torah has exempted [from punishment] an act carried out because of unavoidable circumstances ... And if you say [this halakha] applies only in a case involving the death penalty, but in a case involving the payment of damages he is liable ...

SEE: במה דברים אמורים, מנא הני מילי

## והני תנאי כ"י הני תנאי

(תנאים אלו כתנאים אלו)

and these tannaim are like those tannaim The controversy between tannaim that was previously quoted in the Talmud is parallel to another controversy between two different tannaim.

For example, see the comparison of the controversy between R. Akiva and R. El'azar with the controversy between R. Eliezer and R. Y'hoshua ב, ט, א.

\* Sometimes הניי, like those, is written as one word. SEE: תנאי היא

## הניחא (= הן ניהא)

זו נוחה this is appropriate; this is good; this is reasonable SEE: בשלמא, תינח

## הניחא ל... אלא ל... מאי איכא למימר

זו נוחה ל... אלא ל... מה יש לומר? This [approach] is good according to ... (one of the two opinions), but according to ... (the other opinion), what is there to say?

This formula points out a difficulty with regard to an explanation (or some other point) that has just been proposed — on the grounds that it is inconsistent with one of the two opinions under discussion.\*

משנה: יום הכפורים אסור באכילה ובשתיה ... תלמוד: אָמַר ר' אֵילָא ... לֹא נִצְרְקָה אֶלָּא לְחֻצֵי שִׁיעוּר. הַנִּיחָא לְמַאן דְּאָמַר: חֻצֵי שִׁיעוּר אָסוּר מִן הַתּוֹרָה, אֶלָּא לְמַאן דְּאָמַר חֻצֵי שִׁיעוּר מוֹתָר מִן הַתּוֹרָה, מַאי אִיכָּא לְמִימַר? (יומא עג, ב)

MISHNA: On Yom Kippur it is forbidden to eat and to drink ...

TALMUD: R. Ila said ... [The mishna] must be referring to [eating] half (= less than) the minimum quantity [necessary for punishment]. This [answer] is good according to the one who says: Half the minimum quantity is forbidden by the Torah, but according to the one who says: Half the minimum quantity is permitted by the Torah, what is there to say?

\* Compare תינח — a term that introduces a difficulty on the grounds that the proposal is inconsistent with one of the cases under discussion.

## הנד (= הנייד)

אותם; ההם those; the others For an example — see הניי. SEE: הנייד, הנהו

## הסיק (סלק הפעיל: מסיק, prt. יסיק, fut. להסיק)

he heated; he kindled; he fired (an oven) תנור שהסיקוהו בקש (שבת לח, ב: משנה פ"ג מ"ב) an oven that they fired with straw

SEE: הסיק, the parallel Aramaic verb.

## הסק/היסק/הסקה

heating; kindling לא ניתנו עצים אלא להסקה. (ביצה לג, א) Wood is made only for kindling.

## העלם/העלמה

forgetfulness (with respect to a prohibition)

הכותב שתי אותיות בהעלם אחד — חייב. (שבת קד, רע"ב: משנה פ"ב מ"ד)

One who writes two letters [of the alphabet] within one [period of] forgetfulness is liable [to punishment for Sabbath desecration].

## הקיש (נקש הפעיל: מקיש, prt. להקיש, inf.)

(1) he struck; he knocked הקיש על הדלת (משנה זבים פ"ד מ"ג) he knocked on the door

(2) he compared; he drew an analogy (between two matters, usually because of their juxtaposition in the Torah)

"על פי שנים עדים או שלשה עדים יומת המת" ... להקיש שלשה לשנים: מה שלשה מזמין את השנים, אף השנים יזמין את השלשה. (מכות ה, סע"ב: משנה פ"א מ"ז ע"פ דברים יז:)

"From the testimony of two witnesses or three witnesses, the criminal is to be executed." ... [This juxtaposition of "two" and "three" teaches us] to draw an analogy between [the law of] three and [the law of] two: Just as three [witnesses] can refute [and incriminate] two, so can two refute three.

SEE: הקיש, the parallel Aramaic verb.

## (1) here is

הרי שלך לפניך! (בבא מציעא ע"א: משנה פ"ג מ"ג)  
Here is your property before you! (= Take it in its present condition!)

## (2) behold; now; consider [the case of] ...

והרי תפלה דדבר שהצבור עסוקין בו ...  
But consider [the case of] prayer, which is a matter that the congregation is engaged in ...

## (3) behold ...! is it not ...?!

הרי sometimes has a rhetorical force that can be expressed in English either by an exclamation introduced by behold or by the use of interrogative word order with a negative.

אל תהי רגיל לעשות כן, שהרי שנינו ... (יומא נ"ג)  
Don't become accustomed to doing that, for behold we have learned ...! (or have we not learned ...?!)

\* The word הרי in the idiom ... כהרי ... is of uncertain etymology; hence, it is difficult to determine its literal translation.

SEE: הא

## הריני (= הרי-אני)

here I am; behold I am; I hereby am

הריני נזיר. (נזיר ח, רע"ב: משנה פ"ב מ"א ועוד)  
I hereby [undertake to be] a nazirite.

## השתא\* (= השתא-הזאת)

השנה הזאת שתא קמייתא דיהבת, אכלת; השתא אנו והבינו, אנו אכלינו. (גיטין נ"ח)

The first year you paid [the tax] — you ate [the produce]; this year we will pay [the tax] — we will eat [the produce].

\* See השתא in the Pesah Haggada.

## השתא (= השתא-עתה)

שעה זו; עכשיו; עתה  
"this hour"; now; now that; since  
In addition to the meaning now in a temporal sense, this word is often used in a logical sense — as in the example below.

השתא כתב אות אחת פטור, הגיה אות אחת חייב!! (שבת קד, סע"ב)

Now that [we have learned that if] one wrote one letter [of the alphabet on the Sabbath], he is exempt [from punishment], [if] he corrected one letter, is he subject to punishment?!

SEE: הכי השתא

## השתא דאתית להכי

עכשיו שבאת לקד ...  
now that you have come to this ...  
In view of the fact that you have adopted this explanation to solve one difficulty, you may apply the same explanation to solve another difficulty that was mentioned earlier in the Talmudic

discussion (instead of accepting the solution that had been proposed there).

ברייתא: המוצא מעות בבתי כנסיות ובבתי מדרשות ... הרי אלו שלו, מפני שהבעלים מתנאשין מהן ...

תלמוד: הקא במאי עסיקינו? בבתי כנסיות של גוים. בתי מדרשות — מאי איכא למימר? בתי מדרשות דידן דיתבי בהו גוים. השתא דאתית להכי, בתי כנסיות נמי דידן דיתבי בהו גוים. (בבא מציעא כד, סע"א ע"פ כת"י)

MISHNA: [If] one finds money in a synagogue or a beth midrash ... it belongs to him (= the finder), because the owner gives up hope.

TALMUD: With what circumstances are we involved here? With a "synagogue" (= meeting place) of non-Jews. [But] what is there to say [about] "a beth midrash"? [It refers to] a beth midrash of ours in which non-Jews are sitting. Now that you have come to this, a synagogue may also be explained [as one of] ours in which non-Jews are sitting.

## השתא ... מיבעיא

מעתה ... צריך לומר: now [that] ..., is it necessary to state ...! This formula presents a קל וחומר argument.

השתא על לא תעשה מכפר, על עשה מיבעיא? (יומא פה, סע"ב)

Now [that] it atones for [the transgression of] a negative commandment, is it necessary to state [that] it atones for the violation of] a positive commandment (which is less severe)?!

SEE: קל וחומר

## התינח/הא-תינח

זו תהא נוחה this would be appropriate; this would be good; this would be reasonable

See the explanation under תינח.

## התם (= הא-התם)

שם there; in that case; in another context

מהקא להתם (סנהדרין ה"א)

from here (= Babylonia) to there (= Eretz Yisrael)

For another example — see התם נמי.

SEE: תנו התם

## והתניא/והא-תניא\*

(1) והרי שנויה ...!?

but has it not been taught (in a baraita) ...! This rhetorical question usually introduces a baraita (or an excerpt from a baraita) that contradicts an amora's halakha.

אמר רב חסדא: בי דגים אין צריך בדיקה. והתניא: צריכין בדיקה? (פסחים ה"א)

Rav Hisha said: A fish pantry does not require a search (for hametz). But has it not been taught: [Fish pantries] require a search?!

(2) וזאת שנויה ...

and this has been taught (in a baraita) ...

This term sometimes introduces a baraita that is cited as a proof. To distinguish this less common usage from the first, Rashi often comments: *gently*, or occasionally: *a proof*.

אם לא גילח ערב הרגל, אסור לגלח אחר הרגל. והתניא: ... אם לא גילח ערב הרגל, אסור לגלח אחר הרגל. (מועד קטן יט, סע"א-רע"ב ורש"י שם: סייעתא)

If [the mourner] did not shave the day before the festival, he is forbidden to shave after the festival. And this has been taught (in a baraita): If he did not shave the day before the festival, he is forbidden to shave after the festival.

\* The two different usages do not depend upon the two different spellings.

SEE: תניא

## והתניא/והא-תניא\*

(1) והרי שנינו ...!?

but have we not learned (in a mishna) ...! This rhetorical question usually introduces a mishna (or an excerpt from a mishna) that contradicts a baraita or a halakha of an amora.

ברייתא: חביות של יין ושל שמן ... הרי אלו שלו. תלמוד: והא תנו: כדי יין וכדי שמן חייב להקריז? (בבא מציעא כג, ע"פ משנה שם פ"ב מ"ב)

BARAITHA: [If one finds] barrels of wine or oil ..., they belong to him (= the finder).

TALMUD: But have we not learned (in a mishna): Jars of wine and jars of oil must be announced [publicly to locate the owner]?!

(2) וזאת שנינו ...

and we have learned this (in a mishna) ... This term occasionally introduces a mishna that is cited as a proof. In order to distinguish this rare usage from the first, Rashi often comments: *gently*, or occasionally: *a proof*.

אמר ליה רב פפא לאבאי: וסבר ר' שמעון: חולין שנשחטו בעצרה דאורייתא היא? אמר ליה: אינן, והתניא: ר' שמעון אומר: חולין שנשחטו בעצרה ישרפו באש ... (חולין פה, ב ורש"י שם)

Rav Pappa said to Abbayé: But does R. Shim'on (really) hold: Unconsecrated [animals slaughtered] in the Temple court [must not be eaten] according to Torah law?! He (= Abbayé) said to him: Yes, and we have learned this (in a mishna): R. Shim'on says: Unconsecrated [animals] that were slaughtered in the Temple court must be burned by fire ...

\* The two different usages do not depend upon the two different spellings.

SEE: תנו

## התראה\*

a warning the oral warning issued to an offender just prior to his committing an offense

חבר אינו צריך התראה, לפי שלא ניתנה התראה אלא להבחין בין שוגג למזיד. (סנהדרין ח, סע"ב)

A scholar does not require a (formal) warning [in order to be punished for his offense], because a warning has been required only [as a means] to distinguish between an ignorant offender and a willful one.

\* See Rashi's commentary on מג: בראשית מ"ג.

SEE: אזהרה

## התרה (תרי הפעיל: מתרה)

he warned (the accused prior to the alleged offense)

מכירין אתם אותו? התרתם בו? (סנהדרין מ, רע"א: משנה פ"ה מ"א)

Do you (witnesses) recognize him? Did you warn him?

SEE: הזהיר

going on and ...; going ahead and ...  
This Aramaic participle with the prefix ʾ is used

**זוטא/זוטר** (זוטרא m.s. emphatic, זוטרת f., small; insignificant קטן (m. pl. זוטרי) אטו יראת שמים מילתא זוטרת היא! (ברכות לג, סע"ב ע"פ כת"י) *Is the fear of Heaven an insignificant matter?!*  
\* The emphatic form expresses the definite article (the in English). See Grammar for Gemara, Chapter 8.

**זומם** (זומם) prt. **plotting evil**  
העדים הזוממים (מכות ה"ב, משנה פ"א מ"ו ע"פ כת"י) *the evil-plotting witnesses (who have been refuted through the evil-plotting witnesses and are thereby subject to the same penalty that their testimony would have caused their intended victim)*

\* See the Biblical source: זמם לעשות לאחיו (דברים יט"ט) SEE: הזים, הוזם, הזקם

**זיבורא** דבורה bee  
רב הונא חזייה להווא גברא דקא קטיל זיבורא. (שבת קכ"א, ב) *Rav Huna saw a certain man who was killing a bee.*

**זיבורית/זבורית** (of an estate) the worst land  
הנזקין שמיין להן בעידית ובעל חוב בבינונית ותנובת אשה בזיבורית. (גיטין מח"ב, משנה פ"ה מ"א) *Claimants for damage are compensated out of the best land, a creditor out of average land and a woman's (= a divorcee's or a widow's) marriage-settlement out of the worst land.*

**זיין** (זיין פעל: מזיין, act. prt. מזיין, pass. prt. מזיין) **he falsified; he forged**  
זיין (inf. זיין) *It is a forged document.* (ב"ב לב, ב)

SEE: זכה

**זיל** (זיל imp. (זיל) לך! go!  
זיל בטר רובא! (חולין י"א, רע"א) *Go after (= follow) the majority!*  
SEE: זיל

**זיל** (זיל f. (זיל) pass. prt. (זיל) cheap; worthless; contemptible  
זילא ביה מילתא. (מנחות ס"ב, ב) *The matter is contemptible to him. (= It is beneath his dignity.)*  
SEE: זיל

**זיל קרי בי רב הוא**  
"לך, קרא בבית מדרש" הוא. *[It is a case of] "go, read [it] in the school-house."*

This expression indicates that the halakhic point is so obvious that any schoolboy can tell it to you. For an example — see סנהדרין לג, ב.

TALMUD: *[The tanna] is listing (in the mishna) this (= the Rabbinic safeguard) and needless to say that (= the Torah prohibition).*

SEE: זו אף זו

**זוג; זוגא/זוגא/זוגא** (זוגי/זוגי pl.) (1) pair; couple

אין הלכה כאותו האג. (ביצה י"א, א) *The halakhic ruling is not in accordance with [the joint opinion of] that pair [of tannaim].*

שדר אבבי זוגא דרבנן למיבדקיה (תענית כא, סע"ב) *Abbaya sent a pair of hakhamim to test him*

(2) a pair of scissors  
זוג של ספרים (משנה כלים פ"ג מ"א) *a pair of barbers' scissors*

ואייתי זוגא מביתיה (מגילה ט"ז, א ורש"י שם) *and he brought a pair of scissors from his house*

(3) bell; the body of a bell  
החיצון זוג, והפנימי ענבל. (נזיר לד, ב) *The outer part is the bell, and the inner part is the tongue.*

\* The first form is Hebrew, and the others are Aramaic. *Dikduké Soferim* on the two Aramaic examples quotes the different spellings of this word.

SEE: זוג, בר זוגא

**הזוגות** the Zugoth  
This term is applied to the five pairs of leaders of the Great Sanhedrin, one a Nasi and the other an Av beth din, who functioned during the period of the second Beth HaMikdash. Their names appear in the first chapter of *Pirké Avot*.\*

מקובל אני מר' מנאשא, שקיבל מאבא, שקיבל מן הזוגות, שקיבלו מן הנביאים הלכה למשה מסיני. (פאה פ"ב מ"ו.) *I received [a tradition] from R. M'nyasha, who received [it] from my father, who received [it] from the Zugoth, who received [it] from the N'vi'im as a halakhic tradition [transmitted] to Moshe from [the Divine Revelation at] Sinai.*

\* See משנה אבות פ"א מ"ד-י"ב.  
SEE: סנהדרין, אב בית דין, נשיא

**זוז; זוזא** (זוזי/זוזי pl.) a zuz  
This silver coin, which is equal to 192 p'rutoth, is sometimes called a dinar.

\* The first form is Hebrew, and the second is Aramaic. See the table of coins at the end of this volume.

SEE: דינר

**זוזא** (זוזי pl.) SEE: זוגא, זוגא

**זוזי** זוזים; מעות (in general) zuzim;  
ולחיי זוזי ממאן נקט! (בבא מציעא ב, ב) *But let us see from whom he took money!*

one who is frightened because of the sins "in his hand" (= that he has committed).

Sometimes, זה, by itself is used in the same manner as זה in the above examples — especially in the interpretation of words from Scripture.

"מפורש" זה תרגום. (מגילה ג, א ע"פ נחמיה ח:ח) *"Explained" — this refers to translation (ie, Targum Onkelos).*

SEE: זה, זהה

**זה בנה אב**

this [passage] has established a prototype  
This formula is used to introduce a derivation.

ממשמע שנאמר: "לא יקום עד" — איני יודע שהוא אחד? מה תלמוד לומר: "אחד"? זה בנה אב; כל מקום שנאמר "עד" — הרי כאן שנים, עד שיפרט לך הכתוב: "אחד". (סנהדרין ג, סע"א ע"פ דברים יט:טו)

From the meaning of what is stated (in the Torah): "[A] witness shall not rise up ..." do I not know that one [is meant]?! What teaching does [the expression] "one [witness]" come to convey? This [passage] has established a prototype: Wherever [the word] עד is written (in the Torah) it means two [witnesses] unless Scripture clearly specifies to you: "one."

SEE: בנן אב

**זו** f. \*  
התקדשי לי בתמרה זו. (קידושין מ"א, א) *Be married to me by [accepting] this date [fruit].*

\* This form is the feminine singular demonstrative in Mishnaic Hebrew. In Biblical Hebrew, זאת is the standard form, but זה is found occasionally, e.g., and תהילים קלב: ב. In the former verse, however, it is a relative pronoun meaning that which (like זה in ט"ז ט"ז). In the latter verse, its meaning is uncertain (see Rashi and Radak there).

**זו, זוהי**

this is; this refers to; this is equivalent to\*  
קרייתא זו היא הללא. (ערכין יב, ב) *Its reading (= that of M'gillath Esther) — this is equivalent to [reciting] Hallel.*

\* See the entry זה, זהה where this usage is explained.

**זו ואין צריך לומר זו**

this and needless to say that  
Sometimes cases are listed in a mishna or baraita in an anticlimactic sequence, starting with the most novel case and proceeding in sequence to the most obvious case.

משנה: ואין חותקין אותו — בין בדבר שהוא משום שבות ובין בדבר שהוא משום לא תעשה (ר"ה לג, רע"א): משנה פ"ד מ"ח תלמוד: זו ואין צריך לומר זו קתני. (בבלי שם) *MISHNA: and we may not cut it (= a shofar on Rosh HaShana) — neither with an implement whose use is forbidden by a Rabbinic safeguard nor with an implement forbidden by a Torah prohibition*

halakha, the following halakha may be derived.

כפאו ואכל מצה — נצא ... אמר רבא: זאת אומרת: התוקע לשיר — נצא. (ראש השנה כח, סע"א) *[If someone] forced him to eat matza (on the first night of Pesah) — he has fulfilled his duty (even though he did not intend to perform the mitzva). Rava said: This indicates [that] one who blows the shofar (just) for music (on Rosh HaShana) has fulfilled his duty.*

**זבונא** SEE: זבין

**זבין** (זבן פעל: מזבין, prt. מזבין, inf. מזבין) he sold

מכר  
תגרא דזבין ומזבין (בבא מציעא ע"ב, ב) *a merchant who buys and sells*

SEE: זבן and its note

**זביןא/זבונא**

קונה; לקונה buyer; customer

מיד דקפוי עליה זביןא (פסחים לב, א) *something that a customer would "jump at" (= would be eager to buy)*

**זביןי** מכר; מכירה sale  
זביןי זביןי (ב"ב מז, סע"ב) *his sale is a [valid] sale*

**זבן** (זבן: זבין, prt. למיזבן, inf. קנה) he bought  
See example under זבין.

\* In the popular Pesah song, תד גדיא, the correct vocalization should be: דזבן אבא בתרי זוזי, which Father bought for two zuzim. For the complete conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 2.  
SEE: מזבין

**זדון** deliberate wrongdoing

דבר שחייבין על זדון קרת ועל שגגתו חטאת (סנהדרין סו, רע"א): משנה פ"ז מ"ח *an offense [whose perpetrators] are liable to (Divine) cutting off [when it is] a deliberate wrongdoing and [to] a sin offering [when it is] an unintended wrongdoing.*

SEE: מזיד, מזיד

**זה, זהו**

this is; this refers to; this is equivalent to  
The demonstrative pronoun זה is sometimes combined with the personal pronoun הוא to form the word זהו, which is frequently used in equations and definitions:

הפשרו זהו בישולו. (שבת מ"ב, ב) *Warming it (= oil) — this is equivalent to cooking it (since it is thus prepared for use).*

"הירא ורד הלכב" זהו המתירא מן העבירות שבדור. (סוטה מ, סע"א): משנה פ"ח מ"ה ע"פ דברים כח: *"One who is fearful and faint-hearted" — this refers to*



זילותא זלזול; פחיתות כבוד

cheapening; disgrace; disrepute

ברייטא: במקום שחולקין מעשר עני, נותנין לאשה תחלה.  
תלמוד: מאי טעמא? משום זילותא. (יבמות קא, ורש"י שם)

BARAITHA: In the place where they distribute the tithe of the poor, they give to women first.

TALMUD: What is the reason? Because of the disgrace (for women to stand around waiting).

SEE: זילי

זימנא/זמנא זמן; פעם  
an appointed time; date; occasionזימנא חדא פעם אחת  
one time; once  
This expression is used to introduce a narrative passage.זימנא חדא הוה אזלינן בספינתא ... (בבא בתרא עגב)  
Once we were travelling in a boat ...

SEE: חדא זימנא

זימנין/זמנין pl. זמנים times  
This plural form of the noun זמנא has two special usages.(1) פעמים (usually followed by ד) -  
זימנין דנפיל ואתי למיכליה (פסחים יב, ע"פ כתי")  
sometimes it will fall, and he might come to eat it (= hametz on Pesah)(2) פעם אחרת  
זימנין הוה יתבי קמיה דר' יוחנן, אתא כי האי מעשה לקמיהו.  
(מכות ה, ב ורש"י שם)  
On another occasion, they were sitting before R. Yohanan, [and] a similar case came before them.זימנין ... זימנין ... פעמים ... פעמים ...  
on some occasions ... on other occasions ...  
זימנין שגיאיין הוה קאימנא קמיה דרב: זימנין דחביבא עליה  
ריפתא, מקדש אריפתא; זימנין דחביבא ליה חמרא, מקדש  
אחמרא. (פסחים קוב)  
Many times I stood before Rav: on some occasions when bread was preferable to him, he would recite Kiddush over bread, on other occasions when wine was preferable to him, he would recite Kiddush over wine.זימנין סגיאיין  
many times; often  
See example under previous entry.זכה (זכי: זוכה prt.) זכא\* (זכי: זכי prt.)  
(1) he merited; he was worthy (of)  
זכי לעלמא דאתי (גיטין סח, ב)  
he will be worthy of the world-to-come  
(2) he was entitled; he acquired; he gained  
זכין לאדם שלא בפניו. (גיטין יא, ב; משנה פ"א מ"ו; קידושין כג, א ורש"י)

We may acquire [something beneficial] on behalf of a person in his absence.

נצח (3) he won; he was victorious\*\*  
בהא זכנהו ר' נתן לרבנן. (חולין לא, ב ורש"י שם)  
In this [matter] R. Nathan was victorious over the Hakhamim.

\* The first form is Hebrew and the second Aramaic.

\*\* See: משנה ברכות פ"א מ"ו ור' עובדיה מברטנורא שם

זכה/זיכה (זכי פעל: מזכה prt.) זכיי\* (מזכי prt.)  
(1) he transferred possession  
זיכה לו על ידי אחר (גיטין מב, ב; בבא בתרא קלח, רע"א)  
he transferred possession [of the document] to him through a third party

For an example of זכיי, see example under ד.

(2) he acquitted; he voted for acquittal; he voted in favor of  
אני מזכה, וחבירי מחייבין. (סנהדרין כט, א; משנה פ"ג מ"ז)  
I have voted for acquittal, and my colleagues have voted for conviction.שטרא מזכי לבי תרי הוא! (פסחים עח, א ורש"י שם)  
It is a document ruling in favor of the two [conflicting parties]! (= His statement is paradoxical.)

\* The first forms are Hebrew, and the last is Aramaic.

## זכר

(1) remembrance; memorial  
לולב ניטל... שבועה זכר למקדש. (סוכה מא, א; משנה פ"ג מ"ב)  
The palm branch must be taken ... [on all] seven [days of Sukkoth] as a remembrance of the Beth HaMikdash.(2) allusion  
an intimation in the Biblical text of a halakhic or aggadic statement whose actual source is not the text itself but either a Rabbinic enactment or an oral tradition from Sinai  
אף על פי שאין ראיה לדבר, זכר לדבר — see  
SEE: אסמכתאזל (זלל: זיל prt. pass.)  
it became cheaper  
ולסוף זל עיבידתא (בבא מציעא עז, א)  
and subsequently labor became cheaper  
SEE: זיליזעירא קטן  
small; minor  
פסחא זעירא (חולין קכט, סע"ב)  
[the day of] the minor Pesah offering (= Pesah Sheni on the fourteenth of Iyyar)זקוק (זקק pass. prt.)  
having an obligation; obliged; bound  
אם הנה עליו זקוק לו. (בבא מציעא לב, א; משנה פ"ב מ"י)

## זר

(1) strange; foreign

עבודה זרה (בבא בתרא קיא, א) idolatry "strange service";

(2) "a stranger"; a (Jewish) non-kohen

השחיטה כשרה בזרים. (זבחים לא, סע"ב; משנה פ"ג מ"א)  
The slaughtering (of an offering) by non-kohanim is proper.

If there was more than its [normal] burden on it (= the animal), he has no obligation to [help] him (= the owner).

זקוקה ליבם (קידושין סב, ע"פ דברים כה:י"א)  
[she is] bound to the brother-in-law (by the relationship)

SEE: זקק



(= R. Yitzhak) state the former [halakha only], and he would not need [to state] the latter?! One [halakha] was stated by inference from the other [halakha].  
SEE: מקלל

**חדי** (חדי) prt. \***חדי** rejoicing  
ומי חדי הקדוש ברוך הוא במקלות של רשעים? (מגילה יב)  
But does the Holy One Blessed Be He rejoice over the downfall of evildoers?!

\* The Hebrew noun חדי, joy, is derived from the same root. The verb occurs in Biblical Hebrew: (שמות יח:ט) ויחדו יתרו (שמות יח:ט).

**חדת** (חדת, f. חדתי, m. pl. חדתי) חדש new  
חדת היא לך או חדת היא לך? (ברכות כה, סע"א ורש"י שם)  
Is this [point] the [only] one you [learned from R. Yohanan] or is it (= the fact that R. Yohanan is its author) new to you?

**חוב** m. (חובות, pl.)  
debt; detriment; disadvantage

חוב הוא לה, ואין חבין לאדם שלא בפניו. (יבמות קיח, סע"ב)  
It is to her detriment, and we do not cause a disadvantage to a person in his/her absence.

שטר חוב (כתובות קי, רע"א): משנה פ"ג מ"ח ועוד)  
a note of indebtedness; an IOU  
SEE: בעל חוב

**חובה** f. (חובות, pl.)  
obligation; duty; guilty verdict


תפילת ערבית רשות או חובה? (ברכות כז,ב)  
Is the evening prayer optional or a duty?

יצא ידי חובתו (משנה חלה פ"א מ"ב ועוד)  
he has fulfilled his obligation

דיני נפשות — מחזירין לזכות ואין מחזירין לחובה. (סנהדרין לב,א: משנה פ"ד מ"א)

[In] capital cases, we (= the court) may reverse [the decision] towards an acquittal, but we may not reverse [it] towards a guilty verdict.

SEE: יצא

**חוכא** צחוק laughter  
כי היכי דלא ליהווי מילי דרבנן כחוכא וטולא\* (עירובין סח,ב ורש"י שם)  
so that the words of the  thammim not be [subject to] laughter and jest

\* Some texts read חוכא ואיטולא. This expression has entered Modern Hebrew in the sense of a laughing stock.  
SEE: אחיד, מחכי

**חוכר** a tenant-farmer  
(who receives a fixed salary paid in cash or in goods for cultivating a field or an orchard)

For an example — see א, בבא מציעא קד, א.  
SEE: אריס

**חומרא**\* חמור strictness  
משום חומרא דשבת מכלל דילי\*\* (פסחים יא,א)

on account of the strictness of the Sabbath, they will surely keep away [from transgression]

\* In Modern Hebrew, a חמרה often means a restriction that an individual or a group of people have voluntarily imposed upon themselves beyond the normative Halakhic requirement.

\*\* The Aramaic infinitive מבדל, which adds emphasis to the participle בדילי, is expressed in English by the adverb surely.

SEE: קל וחומר

**לחומרא** strictly  
וכל ספיקא דאורייתא לחומרא (ביצה ג,ב)  
and every [case of] doubt regarding Torah law [must be treated] strictly

SEE: (ל)קולא

**חומשא** חמש one-fifth

**חורין** pl. noblemen  
In the Talmud, חורין always appears as part of a compound. See the entries בן חורין and בן חורין.

\* In Biblical Hebrew, however, חורים occurs in the phrase חזקנים וחורים, the elders and the noblemen.  
SEE: בן חורין, בן חורין

**חורפא** חריפות sharpness; brilliance  
לפוס חורפא, שבשעתא! (בבא מציעא צו, רע"ב ורש"י)  
As great as the brilliance [so is] the error!

**חושש** (חשש) prt. worrying; concerned  
For an example — see חושש חושש.

**חזא** (חזי): חזי, act. prt. חזי, fut. חזי, imp. חזי  
he saw; he noticed  
חזא סמא דהוה קא טעי באורחא. (גיטין סח, רע"ב)  
He saw a blind man who had lost his way.

\* For the complete conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 12.

SEE: (ו)מאי חזית, פוק חזי מאי עמא דבר

**חזי** (חזי: חזי, f.s. חזי, m. pl. חזין) pass. prt. חזי  
(1) ראוי fit; proper; worthy

למאי חזי? (שבת לה, סע"ב)  
For what is [a ram's horn] fit (on the Sabbath)?

**נראה** (2) seen  
For an example — see חזי לי חזי.  
SEE: מיהזי

**חזינה** ראה אותו he saw him/it (m.)

**חזינה/חזינה** ראה אותה he saw her/it (f.)

**חזן; חזנא**\* (חזי) supervisor; attendant; overseer  
החזן רואה היכן התינוקות קוראים. (שבת יא, סע"א ורש"י שם: משנה פ"א מ"ג)

[On the night of the Sabbath] the supervisor may see [by candlelight] where [in the Torah] the pupils are reading.

\* The first form is Hebrew, and the second is Aramaic.

**חזן הכנסת**\* שמש בית הכנסת the sexton; the superintendent of the synagogue

For an example — see כה, ב.

\* The sexton would also lead the prayers in the synagogue when no other qualified person was available, hence from Gaonic times onwards חזן came to refer to the one who leads the public prayer, the cantor or the reader, whom the Talmud calls שליח ציבור, the representative of the congregation.

**חזקה; חזקא**

(1) legal status (regarding ownership or kashruth)

אוקי מילתא אחזקה! (חולין יב,ב)  
Determine the matter according to its [current] legal status!

(2) possession (of movables); occupation (of real estate for three years)

כל חזקה שאין עמה טענה אינה חזקה. (בבא בתרא מא, רע"א: משנה פ"ג מ"ג)

Any occupation that is not accompanied by a claim of [legal acquisition] is not an occupation (and it does not constitute proof of ownership).

(3) "a taking hold"; a legal mode of acquisition (of real estate accomplished by the acquiring party)

נעל וגדר ופרץ כל שהוא — הרי זו חזקה. (בבא בתרא מב, סע"א: משנה פ"ג מ"ג)

[If] he locked up [the field] or fenced [it] or made any [useful] opening [in it] whatsoever — this is a legal mode of acquisition.

(4) legal presumption

חזקה: לא עבד איניש דפרע בגו זמניה. (ב"ב ה, סע"ב)  
[There is] a legal presumption: A person does not usually pay [his debt] within his [allotted] time.

\* The first noun is Hebrew, and the second is Aramaic.  
SEE: החזיק, אחזיק, אוקי ממונא בחזקת מריה, אומדנא

**חזר** (חזר: חזר, prt. חזר, fut. חזר, inf. לחזר)

Besides the common meanings of this Hebrew verb, he returned and he repeated, there are several other important usages in Mishnaic Hebrew.

(1) he reversed himself; he retracted; he changed his mind

In this sense, the verb is usually followed by the preposition ב- with a personal-pronoun suffix — such as בי, בך, בו, בה.

וכל החזר בו — ידו על התחתונה (בבא מציעא עו, רע"א: משנה פ"א מ"ב)

and whoever retracts [from the commitment] is at a halakhic disadvantage

(2) "he went back (and)"; thereupon; subsequently; again; in turn

In this adverbial sense, the verb is followed by another verb with a ו- prefix.

... והמתין שעה אחת, חזר ואמר: מי כאן הלל? (שבת לא,א)  
... and he waited a while, [and] he said again: Is Hillel here?

(3) he went around; it revolved

For an example — see the next entry.

SEE: חדר, the Aramaic equivalent

**וחזר חזין: לא ראי זה כראי זה ולא ראי זה כראי זה הצד השנה שבהן ש- ... אף אני אביא ... ש-**

Now the inference resolves: [Although] this [case] is not like that, and that is not like this, the common factor shared by [both of] them is that ...; I shall also propose [a new case] that [shares that factor and is therefore analogous].

With this formula the Talmud presents a conclusion that is derived from חזרה, the common denominator of two cases.

For an example — see ורש"י נא, ורש"י נא.

SEE: (ה)צד השנה

**חייבא**

obligation; conviction; responsibility  
לא מטא זמן חייבא דפסח (סוכה כה,ב)

the time of the Pesah obligation had not arrived

SEE: בר חייבא

**לחייב** inf. (חוב פל) to obligate; to make liable

וממאי דלחייב ברתא? דלמא לחייב קמא! (ב"ק נא, סע"א)  
But from where [do you know] to make the last (= the person who completed the pit) liable? Perhaps [you should] make the first (= the one who began the digging) liable!

SEE: לחיי

**לחיי**

**חייב**

(1) guilty; subject to punishment

הזורק מרשות היחיד לרשות הרבים ... חייב. (שבת צו,א: משנה פ"א ה"א)

One who throws [an object] from a private domain into a public domain is subject to punishment (on account of desecrating the Sabbath).

(2) obligated (to carry out a mitzva)

חייב אדם לברך על הרעה, קשם שהוא מברך על הטובה. (ברכות נד,א: משנה פ"ט מ"ה)

A person is obligated to recite a b'rakha on misfortune,

וכי לא היה להם סנדל לקנות ממנו בחליפין? (ב"מ יא, ב)  
*But didn't they possess a cloth (literally, "a scarf") to acquire [the produce] from him by means of exchange?*  
 SEE: סנדל, חליפין

**חלף** (חלף: חליף, prt.)

**he passed by**  
**חלף: עבר**  
 ר' סימון ור' אלעזר הוו יתבי; חליף ואזיל ר' יעקב בר אבא ...  
 (שבת לא, רע"א)  
*R. Simon and R. El'azar were sitting; R. Ya'akov b. Aha was passing by ...*

**חלף** (חלף: חליף, prt., חלופי: inf.)  
**he exchanged**  
**חלופי**  
 מהו דתימא חלופי חלפיה? (גיטין יט, סע"ב)  
*What would you say: He has surely exchanged it [for a different document]?*

\* The Aramaic infinitive חלופי, which adds emphasis to the past tense חלפיה, has been expressed in English by the adverb surely.

**חלף** (חלף: חליף, prep.)  
**instead of; in exchange for; for**  
**חלף: תחת**  
 נפשא חלף נפשא (שבת כט, א)  
*life for life*

**חלש** (חלש: חליש, prt.)  
**he became weak; he became ill**  
**חלש: נחלש**  
 רב אביא חלש ולא אתא לפרקא דרב יוסף. (ברכות כה, רע"ב)  
*Rav Avia became ill and did not attend the lecture of R. Yosef.*

**חלש/חלשה דעתיה**  
**חלשה דעתיה: הצטער**  
**he was upset; he became depressed;**  
**he became discouraged**

חלשא דעתיה, סבר: קא חדי בי. (סנהדרין יט, א)  
*He might be depressed, thinking: [My rival] rejoices at my loss.*

**חמה**  
**heat; anger; fury**  
 חמה: חמת  
 SEE: חמת

**חמירא**  
**fifteen**  
**חמירא: חמשה עשר**

**חמיר** (חמירא: f., חמירי: m. pl.)  
**strict; stringent; grave**  
**חמיר: חמור**  
 שבת דחמירא ולא אתי לזלולי בה (ביצה ב, רע"ב ורש"י שם)  
*[regarding] the Sabbath that is stringent so that [people] will not come to treat it lightly*

**חמירא**  
**leaven; yeast**  
**חמירא: חמירא**  
 חמירא דחמירא דחמירא (עבודה זרה טו, א)  
*yeast from wheat and yeast from barley*

**חמירא**  
**leavened bread; hametz**

ויקרא יז, ג)  
**חלף**  
 תלמוד: אמר ר' חייא בר אבא אמר ר' יוחנן: ראה רבי את דבריו של ר' מאיר ב"איתו ואת בנו" ושנאו בלשון "חכמים", ודר' שמעון ב"כסוי הדם" ושנאו בלשון "חכמים". (שם)  
 MISHNA 1: [If] one slaughters [an animal and its young] and it is found to be t'refa ..., R. Shim'on exempts [him from the prohibition: "It and its young you shall not slaughter in one day"], but the Hakhhamim declare [him] guilty.  
 MISHNA 2: [If] one slaughters [a wild animal or a fowl] and it is found to be t'refa ..., R. Meir declares [him] obligated [to cover its blood], and the Hakhhamim exempt [him].

TALMUD: R. Hiyya b. Abba quoting R. Yohanan said: Rabbi preferred the opinion of R. Meir with reference to [the law of] "it and its young" (in the former mishna) and presented it under the label "[the] Hakhhamim," and [he preferred the opinion] of R. Shim'on with reference to [the law of] "covering the blood" (in the latter mishna) and presented it under the label "[the] Hakhhamim."

\* See טריפה

**חל** (חל: חיל, prt., לחול: fut., לחל: inf.)  
**it came; it occurred;**  
**חל: חל**  
**it took effect; it was in force**

לא חל שמתא עליה תלתין יומין. (מועד קטן טז, א)  
*The ban has not been in force upon him thirty days.*

**חליפין**  
**exchange; barter**  
 This term refers to a method of transfer of ownership accomplished by exchanging one article for another.

(1) Sometimes, חליפין operates as a real barter, so that one commodity constitutes the price of the other.

חליפין שור בפרה או חמור בשור — קנין שזכה זה בחליפין. (קידושין כה, סע"א: משנה פ"א מ"ו)  
 [If] one exchanged an ox for a cow or a donkey for an ox — as soon as one party has taken possession [of one animal], the other party has assumed liability for [the animal] exchanged for it (wherever it is).

(2) Sometimes, חליפין operates as a fictional barter: An article, such as a handkerchief, is handed over by one party to the other party. By accepting it, the recipient expresses his commitment to transfer the ownership of something else, in the manner of a barter. This type of חליפין may also be used to confirm other agreements between two parties. The commentators on the Talmud (e.g., Rashi on קנין סודר term this procedure (בבא מציעא יא, ב, affirmation by means of a scarf. The Rambam writes (in הל' מכירה פ"ה ה"ה) that it is simply called קנין as indicated by the Talmud (in רע"א ב).

who distinguishes between the two cases in the opposite direction. This second opinion is introduced by the expression חילוף הדברים.

עבודה זרה של נכרי אינה אסורה עד שתיעבד, ושל ישראל אסורה מיד — דברי ר' ישמעאל. ר' עקיבא אומר: חילוף הדברים. עבודה זרה של נכרי אסורה מיד, ושל ישראל משתעבד. (עבודה זרה נא, סע"ב)  
 [Deriving benefit from] the idol of a non-Jew is not prohibited until it has been worshipped, but that of a Jew is prohibited immediately — [this is] the opinion of R. Yishmael. R. Akiva says: The reverse of the statements [is correct]. The idol of a non-Jew is prohibited immediately, but that of a Jew [only] from when it was worshipped.

SEE: מוחלפת השיטה

## חכמים

(1) **hakhamim; the Torah sages**  
 This Hebrew noun is sometimes used in a general sense with reference to tannaim or Torah sages from the earlier generations — without referring to a particular Torah sage and without even pointing to a specific generation of Torah sages. When used in this general sense, the word **hakhamim** is spelled without a capital **h** in this work.

מסבך שטבעו חכמים (ברכות מ, רע"ב)  
 a text that the hakhamim have formulated  
 See also חכמים אלא לחכמים

(2) **the Hakhamim; the Torah Sages**  
 Sometimes this noun is used in a mishna or a baraita to refer to a group of specific tannaim or even to a single tanna. These tannaim often advocate an opinion which is in conflict with the opinion of another tanna who is mentioned by name. The fact that an opinion is attributed to **Hakhamim** (in the plural) does not necessarily indicate that it was the majority view among the tannaim. The compiler of the Mishna, R. Y'huda HaNasi (= Rabbi), sometimes expressed his own halakhic preference in favor of a minority view by designating a halakhic statement of a single tanna as the opinion of the **Hakhamim**, as in the example below. Whenever the word **Hakhamim** refers to tannaim who advocate one particular opinion versus the opinion of other tannaim, it is regarded as a proper noun in this work and is capitalized. In some cases, the Talmud attempts to identify them and inquires: מאן חכמים? Who are the **Hakhamim**? See that entry as well.

משנה (פרק "אותו ואת בנו"): השוחט ונמצא טרפה ... ר' שמעון פוטר, וחכמים מחייבין. (חולין פא, ב: משנה פ"ה מ"ג ע"פ ויקרא כב: כח)  
 משנה (פרק "כסוי הדם"): השוחט ונמצא טרפה ... ר' מאיר מחייב, וחכמים פוטרין. (חולין פה, א: משנה פ"ב מ"ב ע"פ

just as he must recite a b'rakha on good fortune

(3) obligated (to pay)

חופר בור ברשות הרבים, ונפל לתוכו שור או חמור ומת, חייב. (בבא קמא נב: משנה פ"ה מ"ה)  
 One who digs a pit in a public domain into which an ox or a donkey falls and dies is obligated (to pay damages).

## חייבי עשה

[those] guilty of [violating] a positive commandment

Since some of the commandments that are formulated positively in the Torah as מצוות עשה actually prohibit certain acts by implication,\* one who violates such a prohibition is guilty of violating a positive commandment.

חייבי עשה — מצרי ואדומי (שבועות ל, רע"א ורש"י שם ע"פ דברים כג: ח"ט)

[those] guilty of [violating] a positive commandment — [by having marital relations with] an Egyptian or an Edomite\*\*

\* See the entries חטא וזנות עשה and איסור עשה and the examples presented there.

\*\* The Torah states that a third-generation converted Egyptian or Edomite is permitted to marry into the Jewish fold, implying that neither the first generation (i.e., the convert himself) nor the second generation (i.e., the son of a convert) is eligible for marriage to a Jew or Jewess.

## חיל

occurring; resting; taking effect  
**חל**  
 מראש השנה חיל יובל (ראש השנה ז, סע"ב)  
 the Jubilee year takes effect from Rosh HaShana  
 SEE: חל

## חיים

בגלי חיים: SEE: חיים  
**חייש** (חשש: חיישא, f., חיישי: m. pl.)  
**suspecting; concerned; afraid;**  
**חושש**  
 taking into consideration  
 SEE: חש

**חיישין** (חיישי+אנו)  
**חוששים אננו**  
**we suspect; we are concerned; we are afraid**  
 חיישין לפירעון (בבא מציעא ז, רע"ב)  
 We suspect payment (i.e., that the loan has already been repaid, and thus the lender is demanding money fraudulently).  
 SEE: חש

## חילוף הדברים

The reverse of the statements [is correct]. After one tanna has presented his (halakhic) opinion regarding two different cases — deciding one case more strictly and the other more leniently, a second tanna is sometimes quoted

על המשקל לבדוק דחמירא דידה הוא ...? (פסחים ד,א)  
Is it incumbent upon the renter (of the house) to search (for hametz), since the hametz is his ...?

**חמר; חמרא\*** donkey-driver  
חמר-גמל (עירובין לה,א ורש"י ור"ח שם: משנה פ"ג מ"ד)  
[one individual who is simultaneously serving as both] a donkey-driver [and] a camel-driver\*\*

\* The first form is Hebrew, and the second is Aramaic.  
\*\* Since a donkey is driven from behind, while a camel is led by pulling on its reins from the front, it is difficult to drive both animals simultaneously; hence, this expression is used to describe a person who is confronted by a paradoxical halakhic situation.

**חמרא\*** (חמר. abs.) יין wine  
See example under the next entry.  
\* A Biblical Hebrew parallel appears in חמר, a donkey to ride, or חמר, wine to drink? (דברים לביד).

**חמרא** (חמר. abs.) חמור donkey  
חמר למירקב או חמר למישת? (עירובין נג,ב)  
[Does he mean] חמר, a donkey to ride, or חמר, wine to drink?

**חמשא/חמשה** חמשה five

**חמשין** חמשים fifty

**חנוני** storekeeper  
החנוני על פנקסו (שבועות מה,א: משנה פ"ז מ"ה)  
the storekeeper with regard to his account book

**חנוות** (חנויות. pl.) חנותא\*  
a store (or shop) where (prepared) foods and drinks are sold and also served

For an example — see נ,ט,א.  
\* The first form is Hebrew, and the second is Aramaic. In Modern Hebrew, this word means any type of a store.

**חסורי מחסרה והכי קתני**  
חסר מחסרת, וכך הוא שונה ...  
[The text] is surely lacking, and thus he is teaching ...

In response to a difficulty about the text of a mishna or a baraita, this formula is used to propose the following resolution: One or more words have been omitted from the original version of the text under discussion. If the missing words are restored, however, the corrected reading of the text contains no difficulty.\* Sometimes, this formula may be understood as presenting an interpretation of a text, rather than an actual alteration of its wording. In such cases, the tanna of the mishna or baraita formulated his halakha in an abbreviated form, which should be

interpreted as if there were something missing.\*\*  
משנה: קטן שאינו צריך לאמו חייב בסוכה. מעשה וילדה כלתו שלשמי חזקו, ופיתת את המעזיבה, וסיקד על גבי המטה בשביל הקטן. (סוכה כח,א: משנה פ"ב מ"ח)  
תלמוד: מעשה לשתור? חסורי מחסרה, והכי קתני: ושמאי מחמיר, ומעשה נמי בכלתו שלשמי ... (שם כח,ב ע"פ כתי"י)  
MISHNA: A child who is not dependent upon his mother is obligated [to fulfill the duty of] sukka. Once it happened that the daughter-in-law of Shammai the Elder gave birth [to a baby boy], and [Shammai] broke away the plaster of the roof and put sukka-roofing over the bed for the child.

TALMUD: Is [this] incident [quoted] in order to contradict [the halakha previously stated]?! [Rather the text] is surely lacking, and thus he teaches: But Shammai rules strictly, and once it happened to Shammai's daughter-in-law ...

\* רש"י לזבחים קיד,ב ד"ה דרב ששת; לסנהדרין יב, ד"ה והא \*\* תוס' שבת קב,א ד"ה רב אשי

**חספא** (חסף. abs.) חרס  
clay; shard; a fragment of pottery  
This word is often used metaphorically to indicate worthlessness,\* most commonly with reference to documents.

והאי שטרך חספא בעלמא הוא! (גיטין יב,ב)  
This document is a mere fragment of pottery (since it was signed by invalid witnesses)!

\* Compare the Hebrew expression חספא הנשבר in the Mahzor for Rosh HaShana and Yom Kippur.

**חפצא** חפץ; דבר (1) thing; object; matter  
תנא נדרים דמיתסר חפצא עליה ... לאפוקי שבועות דקאסר נפשיה מן חפצא. (נדרים ב,ב)  
[The tanna of our mishna] listed vows where the object is forbidden to the person ... to the exclusion of oaths where he forbids himself from the object.

(2) a sacred object; an object used for the performance of a mitzva

צריך לאתפוש חפצא בידה. (שבועות לה, טע"ב ורש"י שם)  
[The judge] must have him hold a sacred object in his hand (at the time he takes an oath).

For another example, see the verb חפץ.  
\* For further elaboration of this distinction, see the commentary of R. Nissim Gerondi — חרין לנדרים יח,א.

**חרי** חורים; שרים noblemen  
See example in כ,ב, יומא.  
SEE: חרין, בני חרי

**חריף** חד; שנון (1) sharp; keen  
סקינא חריפא מפסקא קראי! (ב"ב קיא,ב ושי"ע רשב"ם)  
A sharp knife is dissecting the p'sukim! (= Your interpretation does violence to the Biblical syntax!)

חריפי דפומבדיתא\* (סנהדרין יז,ב)  
the keen [scholars] of Pumbeditha

(2) עובר לסוחר; סחיר  
current (as a medium of exchange); circulating  
כסףא דחריף הוי טבעא; דהבא דלא חריף הוי פירא. (בבא מציעא מד, רע"ב ורש"י שם)  
Silver [coin], since it is [more] current, is regarded as money; gold [coin], since it is not [so] current, is regarded as a commodity.

\* The Talmud identifies them as Efa and Avime, the sons of R'hava.

**חרש** (חרשת. f.); חרשא\*

(1) deaf-mute  
"חרש" שדברו בו חכמים בכל מקום — שאינו לא שומע ולא מדבר (משנה תרומות פ"א מ"ב ופירוש הרמב"ם שם)  
The "heresh" to which the hakhamim generally refer is one who can neither hear nor speak (i.e., a deaf-mute).

(2) a deaf person  
המדבר ואינו שומע — זהו חרש; שומע ואינו מדבר — זהו אלם. (חגיגה ב,ב ורש"י שם)  
One who can speak but cannot hear is [called] a deaf person; one who can hear but cannot speak is [called] a mute.

\* The first form is Hebrew, and the second is Aramaic.

**חרשא** מכשף sorcerer  
לא חרשי דחרשא (ברכות סב, טע"א ורש"י שם)  
not the magic of a sorcerer

**חש** (חשש: חיש. prt. לחוש. fut. למיחש. inf.)  
he was concerned;  
he was afraid; he took into consideration  
הוא עובדא וחש ליה רב להא דרב אסי. (מגילה ה, רע"א)  
There was a case, and Rav took into consideration this [opinion] of Rav Assi.

לא חש לקימחיה (פסחים פד,א וש"נ)  
"he was not concerned with his flour" (A hakham who is not precise in his halakhic formulations is compared to a miller who does not do his work carefully, and so

the flour he produces is intermingled with bran.)  
SEE: חיש, חששא

**חשדא** חשד suspicion (about a person's conduct)  
חצר שיש לה שני פתחים צריקה שתי גרות ... משום חשדא. (שבת כג, טע"א)

A courtyard that has two entrances requires two [Hanukka] lamps (one at each entrance) ... because of suspicion (on the part of passers-by that the owner has neglected to perform the mitzva).

SEE: חשד, חששא

**חשיב** (חשב. act. prt. חושב) considering; reckoning; counting; enumerating  
תנא דידן קא חשיב תקיעה דכולהו כבי ותרועות דכולהו כבי. (ראש השנה לג,ב)

Our tanna counts the t'ki'a notes of all the sets and the t'ru'a notes of all the sets.

SEE: לחשוב

**חשיב** (חשב. pass. prt. חשוב) considered (important); significant; valuable  
כיון דחשיבי, לא מפקר להו (בבא מציעא כא,א)  
they are valuable, he would not [readily] abandon them

**חשיד** (חשד. pass. prt. חשוד) suspected  
מגו דחשיד אמונא, חשיד אשבעתא. (בבא מציעא ה,ב)  
Since he is suspected of [fraudulent] money [dealings], he is also suspected of a [false] oath.

SEE: חשדא

**חששא** חשש concern; fear; apprehension  
הכא ודאי שדי ביה מומא? חששא הוא. (בכורות לו,א)  
In this case, is it certain [that] he has inflicted a blemish [on the animal so that it may be permitted to be slaughtered and eaten]?! (No!) There is merely apprehension [that he might have done so].

SEE: חש, חשדא



## טעם; טעמא\*

## (1) taste; flavor

טעם קעיקר. (פסחים מד, רע"ב)  
The flavor [of a forbidden substance] is [forbidden] like the substance itself.

## (2) reason; reasoning; argument; sense; (Scriptural or logical) basis

דברים של טעם (עבודה זרה יח,א)  
הלכתא קרבן שמעון בן גמליאל — ולא מטעמיה. (כתובות פג, סע"ב)  
The halakha is in accordance with Rabban Shim'on b. Gamliel — but not because of his reason.

## (3) opinion; (halakhic) position

For an example — see three of the next five entries.

## (4) teaching; meaning

מקרא אחד יוצא לקמה טעמים, ואין טעם אחד יוצא מקמה מקראות. (סנהדרין לד,א)  
One pasuk may convey several meanings, but one meaning may not be deduced from several p'sukim.

\* The first form is Hebrew, and the second is Aramaic.

טעמא ד- ... הא ... מאי טעמא, טעמא מאי, מה טעם. SEE: קאמר, (ו)אזדא ... לטעמיה, (ו)אזדו לטעמיהו, מתרץ לטעמיה, טעמא דנפשיה קאמר, (ו)לטעמיהו

## טעמא ד- ... הא ...

הטעם [של ההלכה הזאת] הוא משום ש- ... הרי ...  
The reason [for this halakhic ruling] is that ... this implies (that in other situations the ruling would be different).

This formula presents a deduction based on a careful reading of the text of a mishna or baraita.

משנה: ואלו חייב להקריא: מצא פירות בקלי ... מעות בקיס ... (בבא מציעא כד, סע"ב: משנה פ"ב מ"ב)

תלמוד: טעמא, דמצא פירות בקלי ומעות בקיס — הא קלי ולקניו פירות, קיס ולקניו מעות — הרי אלו שלו! (שם כה, רע"א)

MISHNA: The following [objects the finder] must announce publicly: [If] he found fruit in a vessel ... money in a purse ...

TALMUD: The reason [why he has to announce] is that he found fruit in a vessel or money in a purse, this implies [that if he would find] a vessel with fruit in front of it or a purse with money in front of it — they would be his (= the finder's)!

## טעמא דנפשיה קאמר

He is stating his own position.

רבן גמליאל לאו מקריע הוא; טעמא דנפשיה קאמר. (פסחים יג,א ע"פ כת"י)

Rabban Gamliel is not making a compromise (ruling in favor of one tanna's opinion on one point and in favor of the other tanna on a second point); [rather] he is stating his own position.

## טעמא מאי (משום ...)

מהו הטעם? (משום ...) What is the reason [for this halakha]? (The reason is that ...)

This formula is usually employed to call attention to the reason for a specific halakha in order to lay a foundation for the next point. Seldom does it present a real question that seeks to uncover a reason that was not recognized previously.\*\*

תשעה אכלו דגן ואחד אכל ירק — מצטרפין. אמר ר' זירא, בעאי מיניה מרב יהודה: שמונה מהו? שבועה מהו? אמר לי: לא שנה. ששה ... לא מבעיא לי. אמר ליה ר' ירמיה: שפיר עבדת דלא איבעיא לך. התם טעמא מאי? משום דאיכא רובא; הקא נמי איכא רובא. (ברכות מח,א)

[If] nine [people] ate bread, and one ate vegetables, they may combine [for Birkath HaZimmun]. R. Zera said, I asked Rav Y'huda: What about eight? What about seven? He said to me: It makes no difference (and they do combine). About six I had no question. R. Yirm'ya said: You acted properly [in] that you had no question (because) there (= with seven or eight men eating bread) the reason is that there was a majority [who ate bread]; here, too, there is a majority.

\* In most cases טעמא מאי is followed by ... משום.

\*\* Questions of that type are introduced by מאי טעמא and מאי טעמא.

## ... לטעמיה [ר'] ... לשטתו.

[R. ... is going] according to his own opinion (which he expressed in another halakhic statement).

רבא שרא ליה לר' אחא בר אבא למגנא בר ממטללתא משום סירחא דגרישתא. רבא לטעמיה, דאמר רבא: מצטרפין מן הסוכה. (סוכה כח,א)

Rava permitted Rav Aha b. Adda to sleep outside the sukkah on account of the odor of clay. Rava [is going] according to his own opinion, for Rava said: One who is suffering (because of conditions in the sukkah) is exempt from [the obligation of] sukkah.

SEE: (ו)אזדא ר' ... לטעמיה, (ו)אזדו לטעמיהו

## ולטעמיהו/ולטעמיהו ... ולשטתו! ... but according to your position ...!

With this introductory term, an amora (or the Talmud itself) launches a counterattack against his opponent who has just now attacked his position — as if to say: How can you attack my position?!

I can show you that your own position is at least equally vulnerable!

אמר ר' זירא אמר רבא בר ירמיה: מאימתי מברכין על הריחו משתעלה תמרתו. אמר ליה ר' זירא לרבא בר ירמיה: והא לא קא ארח! אמר ליה: וליטעמיה, המוציא לחם מן הארץ דמברך, והא לא אכלו אלא דעתיה למיכל, הקא נמי דעתיה לארוחי. (ברכות מג,א)

R. Zera said quoting Rava b. Yirm'ya: When do we recite a b'rakha over [the smell of] incense? As soon as the column of smoke ascends. R. Zera said to Rava

b. Yirm'ya: But he has not yet smelt it! He (= Rava) said to him: But according to your position, [how can you explain that] one recites "HaMotzi ..." although he has not [yet] eaten! Rather his intention is to eat [and that is enough to enable him to recite a b'rakha]; here too his intention is to smell.

## טען (טען: טעין act. prt. pass. prt. טעין)

(1) טען טענה; תבע, הגיב לטענה  
he claimed; he sued; he pleaded (in court)

טענינו להו ליתמי (בבא בתרא נב, סע"א)  
we (= the judges) claim on behalf of orphans

(2) נשא; עמס  
he carried; he bore; he loaded  
לא טעין פירי עד תלת שנין (ראש השנה טו,א)  
it does not bear fruit until three years [have passed]

טענתא טענה a claim; a lawsuit; a plea  
טענתא מעלייתא היא, וממונא אית ליה גביה! (ב"מ עט,ב ע"פ כת"י)  
It is a valid claim, and he owes him money!

## טפא (טפי: טפי prt.)

הוסיף  
he added; he increased  
טפא להו אאגריהו (בבא מציעא פג, סע"א ורש"י שם)  
he increased their wages for them

טפח handbreadth  
This length is equal to the width of four fingers.\*

\* See the table of distances in the appendix at the end of this volume.

## טפי יותר more

האי — צליל יהוריה טפי. (שבת כג,א)  
[As for] this (= olive oil) — its light is clearer.

אכל טפי, מפקינו מיניה. (בבא מציעא סז, סע"א)  
[If] he used up more (than the amount of the loan), we take [the field] away from him.

## טפל

(1) secondary; of lesser importance  
כל שחאו עיקר ועמו טפלה — מברך על העיקר ופוסק את הטפלה. (ברכות מד, רע"א: משנה פ"ו מ"ז)

Whenever [one eats] a primary [food] together with a secondary [one] — he may recite a b'rakha over the primary and (thereby) exempt the secondary.

(2) attached; subordinate  
כל הטפל לשם ... מלפניו ... נמחק. (שבועות לה,ב)  
Whatever is attached to the name (of God) ... before it (as a prefix) may be erased.

SEE: תפל

## טרא (טרי: טרי prt.)

נתן; הטיח  
he gave; he cast  
שקל מהנחו מיא, טרא באפיה. (תמיד לב,ב)

He took some of that water, [and] he cast [it] on his [own] face.

SEE: שקיל וטרי

טרח (טרח: טרח act. prt. טריח pass. prt.)  
he took pains;  
he went to the trouble; he troubled himself

למטרח באוכלא טרחינו, לשוני אוכלא לא משוינו. (שבת קנח,א)  
We may trouble ourselves with [prepared] foodstuffs, [but] we may not make [something into] a foodstuff (on the Sabbath).

מילתא דאתא בקל וחומר טרח וכתב לה קרא. SEE:

טריד (טריד: טריד pass. prt. טרוד)  
preoccupied (by); engrossed (in); troubled

טריד טרדא דמצוה (ברכות יא,א; סוכה כה, סע"א)  
he is engrossed in preoccupation with a mitzva

## טריפה/טרפה; טריפתא t'refa

This term refers to an animal that has been fatally attacked by a beast of prey or afflicted with a fatal organic disease. Eating of the flesh of a t'refa animal is prohibited, even after the animal has been slaughtered in accordance with Jewish law,\*\* but proper slaughtering does prevent the carcass from conveying ritual uncleanness.\*\*\*

כל ששחיתתה כראוי ודבר אחר גרם לה ליפסל — טרפה. (חולין לב, סע"א: משנה פ"ב מ"ד)

Any [animal] whose slaughtering was proper, but another factor (= a physical defect) rendered it unfit [for eating] is [classified as] t'refa.

\* The first two forms are Hebrew, and the third is Aramaic.

\*\* The Biblical prohibition is לא תאכלו (שמות כב:ל).

\*\*\* Occasionally this term is applied to a human being who is so ill that his survival is deemed impossible from a medical point of view. For an example — see סנהדרין עח,א. SEE: נבילה

## טריף (טריף: טריף prt.)

(1) he attacked; he struck; he knocked  
טריפה בהמה ואכלה בשר (בבא קמא טז,ב)  
[a beast] attacked an animal and ate [its] flesh

(2) he inflicted an organic defect (on an animal); he declared [an animal to be] t'refa  
הוה עובדא, וטריף רב יוסף עד תליסר חיותא. (חולין י, רע"ב)  
It once happened that Rav Yosef declared as many as thirteen animals (to be) t'refa.

(3) he seized (property as payment for an outstanding debt) from\*\*

וקא טריף לקוחות שלא כדין (בבא מציעא יט,א)  
and he might seize [property] from the purchasers illegally

\* The first form is Hebrew, and the second is Aramaic.

\*\* The court authorizes a creditor to seize property for the debt owed by the borrower, even if that property has been purchased from the borrower by a third party after the loan was made. The document issued by the court to authorize the seizure is called a טירפא (ורשיי שם). See טירפא.

נגיד עליו ריעו

"Let its fellow tell about it."

This Biblical quotation (from לויג) is used by Abbayé to introduce his explanation of certain mishnayoth. In its Talmudic context, this expression means: Let the same halakha that was explicitly stated in the mishna with regard to one case be applied to a similar case as well.

For examples — see בבא בתרא יט,א; בבא בתרא יט,א.

יד; ידא\* hand

Besides this basic meaning, the following usages also occur in the Mishna and in the Talmud:

(1) handle\*\*

כל ידות הכלים (יומא ז,א): משנה פ"ג מ"י  
all the handles of the utensils

(2) an abbreviated expression (whose meaning must be understood from its context)

ידים שאינן מוכיחות (קידושין ה, סע"ב ורשיי שם ושי"ן)  
abbreviated expressions that are not clear

(3) power; authority

ידא ויתרתא זכי לה רחמנא. (גיטין סד,ב)  
The Merciful [God] has granted her extra power.

(4) possession

שבועה שאין לה בנדי (שבועות לו,ב): משנה פ"ה מ"ב  
[I hereby take] an oath that your property is not in my possession.

\* The first form is Hebrew, and the second is Aramaic.

\*\* Modern Hebrew uses the noun ידית in this sense.

ידו על העליונה

"His hand is on the top." He has the upper hand (and so he wins the legal dispute).

For an example — see בבא בתרא פ"ד מ"ב.

ידו על התחתונה

"His hand is on the bottom." He is at a disadvantage (and so he loses the legal dispute).

For an example — see בבא בתרא פ"ד מ"ב.

בידוע\* pass. prt. (ידע)

It is well known; it is certain

כל המרחם על הבריות — בידוע שהוא מזרעו של אברהם  
אבינו. (ביצה לב,ב)

Whoever acts compassionately towards [God's] creatures — it is certain that he is [descended] from the seed of Avraham our father.

\* This -ב prefix, which is not translated into English, merely adds emphasis. In a few instances, however, a -ב prefix before ידוע means in — for example

(בידוע נמי מחלוקת בבא קמא קיד,א) in [a case where] it is known (that the owner has given up hope of recovering the article) there is also a controversy.

ידע (ידע\*: ידע. prt. a, ידע. prt. p, ידע. fut, למידע  
he knew; he recognized

ידע (inf. From where does he know? (כתובות ס,א ועוד)

\* For the complete conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 8.

יהא fut. (היי: תהא, f. יהו, pl.)

he/it will be; let him be

SEE: יהא, תהא, לא יהא אלא and its note

יהא רענא

יהי רצון יהי רענא דתהוי כותיה! (נדה לג,ב)

May it be the will [of God] that you be like him!

יהב (יהב\*: יהיב. prt. ה, imp.)

he gave

כיון דחביב, יהיב דעתיה ושמע (ראש השנה כז,א)  
since it (= the blowing of the shofar) is beloved, one will pay (lit. "give") attention and listen [to it closely]

\* In the infinitive and the future (= imperfect), the Talmud uses forms of the verb נתב — e.g., למיתב, to give, and ליתבי, let him give.

SEE: נתב, ליתבי, (למיתב)

יהיר\* יהיר arrogant; haughty

האי מאן דיהיר בעל מוס הוא. (מגילה כט,א)  
One who is haughty is blemished.

\* See חבוקק ב: ותרגום יונתן שם ע"פ כת"י.

יוהרא יהירות arrogance; haughtiness

כיון דכולי עלמא עבדי מלאכה ואיהו לא קא עביד, מיחזי כיוהרא (ברכות יז,ב)

since everyone is doing work (on the fast day of the ninth of Av) and he is not doing [work], it seems like arrogance

יוכיח fut. (יכח הפעיל: תוכיח, f.)

Let it (= this case) prove! Let it serve as evidence!

This term is used in a refutation of an analogy, e.g., a וחומר.

אמר ר' אליעזר: והלא דין הוא, מה אם שחיטה שהיא משום מלאכה דוחה את השבת — אלו שהן משום שבות לא ידחו את השבת? אמר לו ר' יהושע: יום טוב יוכיח, שהתירו בו משום מלאכה ואסור משום שבות! (פסחים סה, סע"ב: משנה ו:ב)

R. Eliezer said: But is it not a kal-vahomer argument, since [an act of] slaughtering that is within the category of a [forbidden] labor [nevertheless] supersedes the Sabbath (in the case of the Pesah offering) — should not these [activities] that are within the category of a Rabbinic safeguard [also] supersede the

Sabbath?! R. Y'hoshua said to him: Let [the case of] a festival serve as evidence (against your argument), for [certain activities that are] within the category of a labor (such as cooking) have been permitted on it, but [those] within the category of a Rabbinic safeguard are prohibited on it!

יומא

יום day; period of twenty-four hours

יומא ולילא חד יומא הוא. (נזיר ז, סע"א)  
Daytime and [the previous] night constitute one day.

יום הכפורים the day; Yom Kippur  
Yoma, one of the tractates of the Mishna and the Talmud, deals with Yom Kippur.

השמש the sun\*

ולוקמיה להדי יומא (שבת קלד,א ורשיי שם)  
and one should place him in the sun

\* The Biblical Hebrew יום may also be explained in this way in some cases: e.g., קחם היום (שם) or הנה היום בא בער כתנור, והיו כל זדים ... קש, ולקח אתם היום הקא (מלאכי ג:ט ורשיי שם).

SEE: יומא, בן יומו, בת יומא

כיוצא בדבר

SEE: כיוצא בדבר

כיוצא בו

SEE: כיוצא בו

יזף (יזף: יזף. prt. inf. למיזף)

לנה he borrowed  
(chiefly money — with the understanding that he may spend it and pay back the same amount)

עבד איניש דזיף ליומיה. (כתובות ק:א)  
A person is likely to borrow for a day.

SEE: אדזיף, שאיל

יחידא יחיד; יחידה; היחיד

alone; individual; the lone (authority)

בן בג בג יחידא הוא, ופלגי רבנן עליה. (ב"ק כה, רע"א)  
The son of Bag Bag is alone [in his opinion], and the Hakhamim disagree with him.

יימר fut. (אמר) יאמר

he will say  
This form, with a -י prefix,\* is used almost exclusively in the formula מי ימר ד- (who can say that ...?). See that entry for an example.

\* This -י prefix for the third-person masculine singular of the future tense is rare in Babylonian Aramaic, where the prefix is usually -ל (as in לימא) or -נ (as in יימא). See the conjugation of the future of the verb אמר in Grammar for Gemara, Chapter 4, Verb 10.

SEE: לימא, אמר

יישר fut. (ישר) יאשר

May he/it be strong!

Well done!

רבה בר מרי איקלע לבי רבא בחול. חזיה דבריד לפני המזון, והדר בריך לאחר המזון. אמר ליה: יישר! (ברכות מב, רע"ב)

ורשיי שם ושי"ן

Rabba b. Mori chanced upon the house of Rava on a weekday. He saw him reciting a b'rakha (over wine) before the meal and again after the meal. He said to him: Well done!

יישר כחך\* ששיברת! (שבת פז,א ושי"ן)  
May your power be strong (= more power to you) in that you (Moshe Rabbenu) have broken [the tablets]!

\* Some pronounce this expression כחך, May He strengthen your power!

יכול

יכול (יכול: יכל. prt.)  
Could you say [that] ...? Could it be [that] ...? This term, which occurs frequently in Midrash Halakha, tentatively introduces a proposal that is promptly rejected because of Scriptural evidence (which is introduced by the term לומר לומר, Scripture teaches).

יכול תפלל אדם לכל רוח שיצא? תלמוד לומר: "נגד ירושלים" (ברכות לא,א ע"פ דניאל ו:יא)

Could it be [that] a person can pray (the Amida) facing any direction he wishes? Scripture teaches: "Toward Jerusalem."

כביכול

SEE: כביכול

יכיל (יכל: יכל. prt.)

יכיל he was able; he could  
I can answer you ... (ב"ק מג,א)

(2) he overcame

לא יכיל ליה (סנהדרין מט,א)  
he did not overcome him

ילמדנו רבנו Will our teacher instruct us ...

This expression introduces a halakhic problem that was presented to a Torah scholar for resolution.

For an example — see ושי"ן.

ילף (ילף: ילף. prt. גילף/לילף, fut. למילף, inf.)

למד he learned; he derived

דברי תורה מדברי סבלה לא ולפינו. (חגיגה יב, ב"ק בב)  
We do not derive [a conclusion concerning] Torah law from the words of received tradition.

יומא\* יום; יומם daytime; daylight

עד צאת הכוכבים יומא הוא. (פסחים ב,א)  
Until the appearance of the stars it is [considered] daytime.

\* In Modern Hebrew, יומא is used to mean a calendar day — a twenty-four hour period including day and night.

SEE: יומא

ינוקא\*

תינוק; ילד "suckling"; child; schoolboy

זיל אייתי ינוקא דלא חכים ולא טפש ... (מנחות כט, רע"ב)

Go [and] get a child who is neither [especially] intelligent nor [especially] dull (to read the word in question from the Torah scroll).

\* This noun — derived from the verb יָנַק, he suckled — has entered Modern Hebrew, in the sense of a boy-rebbi in a Hassidic dynasty.

youth; boyhood יְהוֹנָתָן יְלָדוֹת  
the learning of youth גִּירְסַת דִּינֵי יְהוֹנָתָן (שבת כ"א, ב)

יְהוֹנָתָן fut. (סאב התפעל)

Let it become disqualified (by means of a blemish)!

יְרָעָה עַד שִׁשְׁתָּאבּוּ (בבא קמא ק"א: משנה פ"ט מ"א ועוד)  
Let it (= the animal designated for sacrifice) go to pasture until it [develops a blemish and thus] becomes disqualified [for sacrifice and hence permitted to be redeemed, slaughtered, and eaten by its owner]!

SEE: מַסָּבּ

יָפָה beautiful; appropriate; good;  
Besides its Biblical meanings, this adjective has the following meanings in the Mishna and the Talmud:

(1) worth שְׁנֵי כֶּלִים — אֶחָד יָפָה מִנֶּה וְאֶחָד יָפָה אֶלֶף זָזָא (ב"מ ל"א: משנה פ"ג מ"ה)  
two utensils — one worth a "maneh" (= one hundred zuz) and one worth one thousand zuz

(2) effective; great (used with כֹּחַ, strength)  
יָפָה כֹּחַ הַקֶּסֶף מִכֹּחַ הַשֶּׁטֶר (קידושין כז, סע"א)  
The power of money is greater than the power of a document.

מָה כֹּחַ בֵּית דִּין יָפָה? (גיטין לג, א; לג סע"ב; ל"ד, רע"א)  
How [will] the authority of the court [be] effective (if we do not fulfill their decision strictly)?

יָפָה (יפי פעל: מְיַפֵּה, prt. לְיִפּוֹת, inf.)

he beautified; he improved  
לְיִפּוֹת כְּחוֹ שְׁלֹמֹכָר (ב"ב קג, סע"ב: משנה פ"ז מ"ב)  
to improve the power of the seller

\* In Modern Hebrew יָפָה כֹּחַ means authorization or power of attorney.

יָצָא (יצא: יוֹצֵא, prt. יוֹצֵא, fut. יוֹצֵא, inf. לְיָצֵאת)

he went out; he departed  
Besides this basic meaning in Biblical Hebrew, this verb is found in special senses in Mishnaic Hebrew and beyond.\*

(1) it was excluded (from a halakha or a category)

יָצְאוּ קְרָקְעוֹת, שְׂאִינָן מִשְׁלָטְלִין (ב"מ נ"ב, ע"פ שמות כ"ח)  
land has been excluded (from the law of double payment by a thief), because it is not movable

(2) he fulfilled his obligation\*\*

אם כוון לבו, יָצָא. (ברכות י"א: משנה פ"ב מ"א)  
If he directed his heart (with proper intention), he has fulfilled his obligation.

\* For parallel usages of the causative (הפעיל) of this verb, see מוֹצֵא and הוֹצֵא. See also the Aramaic יָצַק and יָצַק. \*\* Sometimes, the fuller expression יָצָא יְדֵי חוֹבָתוֹ is used, as in יוֹצֵא כ"ב: משנה פ"ב ה"א.

יָקָר honor; respect יָקָר; קְבוֹד  
הַסְפִּידָא — יָקָר דְּחַיִּי הוּא אוֹ יָקָר דְּשִׁבְיָא (סנהדרין מ"ב)  
Is a eulogy [made at a funeral because of] respect for the living [relatives] or [because of] respect for the deceased?

SEE: אֵיִקָּר

יָרַח month יָרַח; חֹדֶשׁ  
תְּרִיסַר יָרַח שְׁתָּא (ב"מ לה, א)  
twelve months of the year

יָרַת (ירת: יָרַת, prt. לִירֹת, fut.)  
he inherited יָרַשׁ  
בָּרָא יָרַת אָבָא (ב"ק פח, סע"ב)  
a son inherits a father

יֵשׁ אִם לְמַסְוֶרָה  
The accepted (Masoretic) spelling [of the Biblical text] has authority.

This method of Biblical interpretation discovers intimations of halakhoth in the accepted spelling (the כתוב) of words in the text, even where different spellings do not affect how they are read. Thus it takes into account whether a word has a full spelling (with vowel letters like the ו in the word סֶכֶת in the example below) or a defective spelling (without vowel letters, as in סֶכֶת).

רָבְנוּ סְבָרִי: יֵשׁ אִם לְמַסְוֶרָה. "בְּסֶכֶת", "בְּסֶכֶת", "בְּסֶכֶת" — חָרִי כְּאוֹ אַרְבַּע: דָּל חֵד קָרָא לְגוֹפִיָּה, פֶּשׁוּ לְהוּ תִּלְתָּ. (סנהדרין ד"א ע"פ ויקרא כג:מג)

The Ḥakhamim hold: The accepted spelling has authority. [The word] בְּסֶכֶת [is spelled twice without the letter ו before the final ת, so that its spelling does not indicate plurality, and once with a ו, indicating plurality, i.e., two] — hence there is [intimation of] four [walls]; subtract one term needed for [the commandment] itself, [and] three [walls] are left.

יֵשׁ אִם לְמַקְרָא

The accepted (Masoretic) reading [of the Biblical text] has authority.

This method of Biblical interpretation discovers intimations of halakhoth in the accepted reading (הקרי) of the words of the text. According to this method, the words are understood as they are read, whether their spelling is full (i.e., with vowel letters, like the ו סֶכֶת in the example below) or defective (without vowel letters, as in סֶכֶת).

ר' שמעון סבר: יֵשׁ אִם לְמַקְרָא. "בְּסֶכֶת", "בְּסֶכֶת", "בְּסֶכֶת" — חָרִי כְּאוֹ אַרְבַּע: דָּל חֵד קָרָא לְגוֹפִיָּה, פֶּשׁוּ לְהוּ אַרְבַּע. (סנהדרין ד"א ע"פ ויקרא כג:מג)

R. Shim'on holds: The accepted reading has authority. [The word] בְּסֶכֶת [that occurs] three times [is read as a plural indicating a minimum of two in each case, even though two of the occurrences are spelled without the letter ו, hence, here is [an intimation of] six [walls]; [however] subtract one term needed for [the commandment] itself, [and just two occurrences of] four [walls] are left.

יָת

This Aramaic word is an indicator of a direct object, and it is not translated into English. Its use is rare in the Babylonian Talmud, except for the tractate Nedarim. For the most part, it appears only in proverbs, official documents, and in the translation of Biblical passages.\*

אֲתָקִין רָבָא בְּגִיטִי. אִיד פִּלְגִּינָא בְּר פִּלְגִּינָא פֶּטֶר וְתִרְיָד יֵת פְּלוּנִית אֲנִתְיָה. (גיטין פח, סע"ב)  
Rava instituted [the following formula] in letters of divorce: [We testify] how So-and-so, son of So-and-so, has dismissed and divorced So-and-so, his wife.

יֵת is also used with personal-pronoun suffixes:

|             |           |          |
|-------------|-----------|----------|
| me          | אֲוִתִּי  | יָתִי    |
| you         | אֲוִתְךָ  | יָתְךָ   |
| him/it (m.) | אֲוִתּוּ  | יָתִיהָ  |
| them        | אֲוִתְהֶם | יָתְהוֹן |

וְלִשְׁבַּע יִתְהוֹן! (נדרים כ"ה, א)

But let him make them swear!

\* In the Targumim, יָת is the standard translation of the Biblical Hebrew אֵת when it is a direct-object indicator, as in בָּרָא ... יָת שְׂמִינָא וְיָת אֶרְעָא (בראשית א:א). When אֵת means with, it is translated עִם (שם ל"ב).

יָתִיב (יתב: יָתִיב, prt. לִיְתִיב, fut. לִיְתִיב, inf.)

(1) יָשַׁב he sat; he was seated (at his studies)  
יָתִיב רַב יוֹסֵף קָמִיָּה דְּרַב הוֹנָא, וְיָתִיב וְקָאָמַר ... (עירובין ז, א)  
Rav Yosef was seated (at his studies) before Rav Huna, and [while] he was seated, he (= Rav Yosef) stated ...\*

(2) יָשַׁב; גָּר he lived; he dwelled  
וְהָמָנָא הֵיכָא יָתִיב? (ברכות מח, רע"א)  
And where does the Merciful God dwell?

\* Rav Yosef, the student, was seated before his teacher Rav Huna — in keeping with the usual practice. See the inference drawn at the beginning of ל"ב, ד"א, "הוּא יָתִיב" ד"ה "הוּא יָתִיב".  
SEE: לִיְתִיב, לְמִיְתִיב

יָתִיב (יתב פעל: מִיְתִיב, prt. לִיְתִיב, fut. לִיְתִיב, inf.)  
he set at ease; he quieted יָשַׁב

אִיבְעִי לִיָּה לִיְתִיבִי דַּעְתִּיהָ (סוכה כ"ה, ב)  
it is incumbent upon him to set his [own] mind at ease  
SEE: מִיְתִיבָא דַּעְתִּיהָ

יָתִירָא (יתירא: יָתִירָא, f.s. יָתִירָא, m. pl. יָתִירָא, f. pl. יָתִירָא)  
more; extra; superfluous; redundant יָתִיר  
לִישְׁנָא יָתִירָא (בבא בתרא קל"ח, ב)  
קָרָא יָתִירָא (בבא קמא ג"א, ועוד)  
a superfluous Biblical passage (or word)

יָתִמָּא יָתִים orphan  
This term usually denotes an heir to an estate who has not yet reached the legal age of adulthood according to Jewish law.

נְפִלִי נִכְסֵי קָמִי יָתִמִּי. (כתובות מח, סע"א)  
The estate falls before the orphans (as an inheritance).

יָתִירָא\* (יתירא: יָתִירָא, f.s. יָתִירָא, m. pl. יָתִירָא, f. pl. יָתִירָא)  
more; extra; superfluous; redundant

\* This is the proper vocalization of the adjective, which has the same form as its opposite יָתִיר. When this word is pronounced יָתִיר, however, it is really a noun meaning remainder, abundance, or excess.

SEE: יָתִירָא, the Aramaic equivalent

יָתִיר עַל כֵּן אָמַר ר' ...  
This expression introduces a second more radical statement of a tanna in a baraita concerning the same halakhic topic.

For an example — see R. Y'huda's statement quoted in שבת ו, סע"א.

פ"ג מ"ה)  
*he may put [a large quantity of cold water] into a cup [of hot water] in order to cool it off*  
 כְּדִי שְׁ- SEE:

**כְּדִי נִסְבֵּה/נִסְבָּא** לְאֵל אֶרֶץ תִּפְסֶה.

He mentioned it for no purpose.

This argument is used in refutation of a proof based upon the mention of one element in a text.

ברייטא: מה "שְׂמֵלָה" מיוחדת שיש לה סימנים, ויש לה תובעין, חייב להכריז — אף כל דבר שיש לו סימנים ויש לו תובעין חייב להכריז.

תלמוד: תנא תובעין איצטריקא ליה; סימנים כְּדִי נִסְבָּא. (בבא מציעא כז, רע"ב [ע"פ דברים כבג] וע"ר רש"י ור"ח שם; ע' ראש השנה ה, סע"א וש"נ)

BARAITHA: Just as a "garment" is distinctive in that it has identification marks and there are claimants for it [and so] it must be announced — every item that has identification marks and for which there are claimants must also be announced.

TALMUD: It was only necessary for the tanna [to mention] "claimants"; he mentioned "identification marks" for no purpose.\*

\* The law that the finder must publicly announce an object which has claimants — i.e., the owner has apparently not given up hope — is of Torah status and is the primary topic of the baraita. The law that he must announce an object that has a mark of identification may be of Rabbinic origin. Accordingly, its mention in the baraita in connection with a Biblical passage may be, strictly speaking, unnecessary or incidental.

SEE: אֲנֵב גִּרְאָה, אֲנֵב גִּרְאָה

**כְּדִי שְׁ-** so that; in order to

כְּדִי שְׂיִכְרוּ תִינוּקוֹת וְיִשְׁאַלּוּ (פסחים קט"ו)  
 so that children will take notice and inquire  
 כְּדִי ל- SEE:

**כְּהֵאִי גִוּוּנָא** כִּי הָאִי גִוּוּנָא SEE:

**כְּהֵדִי** כִּי הֵדִי SEE:

**כֹּה** אִיפּוֹא then  
 This word is not found in our printed editions of the Talmud, but it does appear in manuscripts.\* It has a logical — not a temporal — sense.

מֵאן, כֹּה, מִיִּיבִי? (ראש השנה כטא, ע"פ כת"י)\*\*  
 Who, then, is obligated?

אֵלָּא בְּמֵאִי, כֹּה, מְקַדְּשָׁא? (קידושין מט, סע"א ע"פ כת"י)\*\*  
 But through what, then, is she to become married?

\* See J. N. Epstein, *A Grammar of Babylonian Aramaic* (Hebrew), Jerusalem 1960, p. 141.

\*\* In the first example, the word is omitted in our printed editions; in the second, the word כֹּה appears in its stead.

SEE: אִיכִי

**כֹּה** (= כֹּלֵיהָ) וְכִי SEE:

**כְּגוֹן שְׁ-; כְּגוֹן דְּ-** in a case where/when  
 כִּי אָמְרִינוּ הַפּוֹר בְּפִקְדוֹן פְּסוּל לַעֲדוּת — כְּגוֹן דָּאֲתוּ סְהָדִי (בבא מציעא ה, ב)  
 When do we say that one who denies [having received] a deposit is disqualified for being a witness — in a case where witnesses came and testified against him ...

\* The first form is Hebrew, and the second is Aramaic.

**כְּדִי** כְּמוֹ שְׁ- "like that which"; as  
 כְּדָאֲמְרִי בְּמַעְרָבָא (בבא קמא סד, ב)  
 as they say in the west (= Eretz Yisrael)

**כְּדִי** כְּאֶשֶׁר when  
 כְּדִי הוּוּ מְטִיילִין טָלְיָא וְטָלְיָא בְּשׁוּקָא (בבא בתרא צא, ב)  
 when a boy and girl would go for a walk in the market

**כְּדִי; כְּדָא** vessel; jug; pitcher  
 הַמְנִיחַ אֶת הַכֵּד בְּרֶשֶׁת הַרְבִּים (ב"ק כזא; משנה פ"ג מ"א)  
 one who places a pitcher in the public domain

\* The first form is Hebrew, and the second is Aramaic.

**כְּדִי/כְּדָאִי** (= כְּדִי)

(1) worthy; deserving

כְּדָאִי הוּא ר' שְׁמַעוֹן לְסִמּוֹד עָלָיו בְּשַׁעַת הַדָּחֶק. (ברכות טא, וש"נ ופסחים נא, רע"ב ורש"י שם)  
 R. Shim'on is worthy [enough] to be relied upon (as an authority) in an emergency.

(2) proper

אֲנִי אֵינִי כְּדִי לַעֲמוֹד מִפְּנֵי בְּנִי. (קידושין לג, ב)  
 It is not proper for me to stand up (as a sign of respect) before my son.

**כְּדִי** לְאֵל אֶרֶץ needlessly; for no purpose  
 For an example — see כְּדִי נִסְבֵּה.

**כְּדִי** אָנוֹנִימוּסָא anonymously  
 For an example — see כְּדִי לֵה אֲמָרִי.

**כְּדִי** לְבַד without anything else; by itself  
 יֵאוֹשׁ כְּדִי לֹא קִנִּי. (ב"ק קיד, רש"י שם; גיטין נה, רש"י)  
 [The owners'] despairing [of recovering the goods stolen from him] by itself does not grant possession [of them to the robber].

\* The etymology of this word is uncertain. It may be a contracted form of כְּדִיב (= כְּזָב), falseness, nothingness or of כְּדִיָּא (= כְּמֹת שְׁהִיא), as it is.  
 SEE: כְּדִי, כְּדִי

**כְּדִי** enough for ...; as much as needed for; as long as it takes to

כְּדִי הֵילוֹךְ מֵאָה אַמָּה (סוכה כז, רע"ב)  
 as long as it takes to walk one hundred cubits  
 SEE: תוֹךְ כְּדִי דִיבּוּר; כְּדִי

**כְּדִי לְ-** so that; in order that  
 נוֹתֵן הוּא ... לְתוֹךְ הַכּוֹס כְּדִי לְהַפְשִׁיךְ (שבת מא, סע"א; משנה

R. Y'huda who said: The fiftieth year counts both ways (that is, as the Jubilee year and as the first year of the new Sabbatical cycle)

**כָּאן שְׁנֵה רִבִּי**

Here Rebbi (the compiler of the Mishna) has taught (by implication).

This expression is usually employed by an amora to introduce a halakhic principle, implied by the halakha formulated in a mishna.

משנה: אם אָמַר לוֹ: טוֹל לִי הִמְנָה חֶפֶץ פְּלוֹנִי — לֹא יִשְׁלַחֲנִי בֵּיד אַחֵר, שְׂאִין רְצוֹנוֹ שִׁיחָא פְּקֻדּוֹ בֵּיד אַחֵר. (גיטין כטא; משנה פ"ג מ"ה)

תלמוד: אָמַר רִישׁ לְקִישׁ: כָּאן שְׁנֵה רִבִּי — אֵין הַשְׁוֹאֵל רִשְׁאִי לְהַשְׁאִיל, וְאֵין הַשְׁוֹכֵר רִשְׁאִי לְהַשְׁכִּיר. (שם כט, סע"א)  
 MISHNA: If [the husband] said to him (= his agent): Bring me a specific object (of mine) from her (when you hand her a bill of divorce from me) — [the agent] may not send it through the agency of another [agent], because it is not his (= the husband's) desire that his property be in the possession of another.

TALMUD: Resh Lakish said: Here Rebbi has taught (by implication) that a borrower [of an object] is not permitted to lend [that object to a third party], nor is one who has received something for rent permitted to rent it out [to a third party].

**כְּכִיכּוֹל** as if it were possible  
 (to speak in this manner);\* as it were  
 This term introduces an anthropomorphic statement.\*\*

מִפְּנֵי מָה הַחֲמִירָה תוֹרָה בְּגִנֵּב יוֹתֵר מִגִּזְלוֹ? ... כְּכִיכּוֹל, עֲשֵׂה עֵין שְׁלִמְעֵלָה כְּאִילוֹ אֵינָה רוֹאֶה וְאֵזְנוֹ שְׁלִמְעֵלָה כְּאִילוֹ אֵינָה שׁוֹמַעַת. (בבא קמא עט, רש"י ליומא ג, רע"ב)

Why was the Torah more severe towards a thief than towards a robber? ... [Because], as it were, he (= the thief, who steals in secret) has treated the heavenly Eye as if It does not see and the heavenly Ear as if It does not hear.

\* See Rashi's definition in his commentary on ג, יומא.

\*\* In post-Talmudic Hebrew, this expression is sometimes used as a designation for God.

**כְּגוֹן** כְּמוֹ; כְּעֵין; לְדוּגְמָא "like the color of"; for example

רְבִן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: כָּל מִצְוָה שֶׁקִּבְּלוּ עָלֵיהֶם בְּשִׁמְחָה כְּגוֹן מִילָה ... עֲדִינִן עוֹשִׂין אוֹתָהּ בְּשִׁמְחָה. (שבת קלא)  
 Rabban Shim'on b. Gamliel says: Every commandment that they accepted upon themselves with joy, for example, circumcision ... they still observe with joy.

**כָּאֵחָד** (כָּאֵחָד f.) at the same time; together  
 שְׁנֵי כְּתוּבִים הֵבֵאִים כָּאֵחָד אֵין מְלַמְדִּין SEE:

**כָּאֵן** here; now; in this case  
 עַד כָּאֵן לֹא ... אֵלָּא ... SEE the entries that follow and ...

**מִכָּאֵן**

(1) from here

אֵינִי זֶה מִכָּאֵן עַד שֶׁתֵּרַחַם עָלַי בְּנִיד (תענית כגא)  
 I (= Honi, the circle-maker) will not move from here until You show mercy towards Your children

(2) from now

אִם לֹא בֹאֵתִי מִכָּאֵן וְעַד שְׁנֵים עָשָׂר חֹדֶשׁ (כתובות ג, ב)  
 if I don't come from now until [the end of] twelve months

(3) from this case; from this pasuk [it may be derived]

דְּבִי ר' יִשְׁמַעֵאל אוֹמֵר: "וְרָפָא יִרְפָּא" — מִכָּאֵן שְׁנִיתָנָה רְשׁוּת לְרֹפֵא לְרָפְאוֹת. (בבא קמא פהא, ע"פ כת"י ע"פ שמות כא:יט)  
 The school of R. Yishmael says: "And he must certainly heal" — from this pasuk [it may be derived] that permission has been given to a doctor to heal

\* In a few instances, this word is spelled כָּאֵן, for example, in כתובות ב, סע"ב.

**מִכָּאֵן וְאֵילָךְ** from now on; henceforth  
 הַקּוֹרֵא מִכָּאֵן וְאֵילָךְ לֹא הִפְסִיד. (ברכות ט, ב; משנה פ"א מ"ב)  
 [If] one recites [the Sh'ma] henceforth (after the first quarter of the day), he has not lost out (completely).

**כָּאֵן וְכָאֵן** here and there; in both cases  
 ר' שְׁמַעוֹן מְתִיר כָּאֵן וְכָאֵן. (משנה תרומות פ"א מ"י)  
 R. Shim'on permits [the practice] in both cases.

**כָּאֵן ... כָּאֵן ...**

here ..., there ...; the latter ..., the former ...  
 This formula is often used in presenting a resolution of a difficulty, usually after the introductory term קְשִׁינָא, it is not difficult. The difficulty is resolved by proposing that the conflicting passages refer to different situations.

לֹא קְשִׁינָא: כָּאֵן בְּמִקְדָּשׁ ראשון, כָּאֵן בְּמִקְדָּשׁ שֵׁנִי. (בי"מ כחא)  
 There is no difficulty: The latter (= the baraita) [refers] to the [period of the] first Beth HaMikdash [and] the former (= our mishna) to the [period of the] second Beth HaMikdash.

SEE: הָא ... (וְ)הָא ..., לֹא קְשִׁינָא

**לְכָאֵן וְלְכָאֵן** to here and there; both ways  
 ר' יְהוּדָה דָּאֲמַר: שְׁנֵת חֲמִשִּׁים עוֹלָה לְכָאֵן וְלְכָאֵן (ר"ה ט, רע"א)

word order and by the speaker's interrogative intonation — rather than by a specific translation of the word.

וכי בתשעה מתעניין? והלא בעשרי מתעניין (ברכות חב).  
Do we fast on the ninth [of the month of Tishri]?  
Indeed we fast on the tenth!

\* This usage also occurs in Biblical Hebrew: either with —, as in (ישעיהו לו:ט) or without כי or וְכִי הַצִּילוּ שׁוּמְרוֹן מִיָּדָיו! (ישעיהו לו:ט) in the parallel pasuk in יחלד. See also (בראשית ד:כג) כי איש הרגתי לפצעי (בראשית ד:כג) according to Onkelos and Rashi.

SEE: אטו, מיד; כלום.

כְּשֶׁנֶּאֱמַר ...

כִּי אֵיתָמַר

In these circumstances was it stated ...;  
With reference to these cases was it stated ...

This formula defines the scope of an amora's halakha in order to resolve a difficulty that was raised against it.

כי איתמר דאבני — בעלמא איתמר. (שבועות יח, רע"ב ורש"י שם)

With reference to these cases was the halakha of Abbayé stated: with reference to [cases] elsewhere (not as an interpretation of our mishna).

כַּאֲשֶׁר בָּא רַב ...

כִּי אָתָּא רַב

When Rav ... came (to Babylonia)

This expression refers to the journeys of certain Babylonian amoraim, such as Rav Dimi and Rabin, from Eretz Yisrael to Babylonia. After this reference to his arrival, the Talmud presents a teaching he received from one of the leading Torah authorities in Eretz Yisrael, chiefly R. Yohanan, and then transmitted to the Babylonian yeshivoth.

כי אתא רב דימי, אמר ר' יוחנן ... (שבת זא).  
When Rav Dimi came (to Babylonia), [he reported that] R. Yohanan had said ...

SEE: כי סליק ר' ...

כִּי הָאֵי גִּוּנָא \* כְּגוֹן זֶה

in this manner; in such a case; like this

"לכוּלִי עֲלֵמָא אֶפְקֵינָהּ, וְלָךְ לָא אֶפְקֵינָהּ." וְכִי הוּי הַפָּקֵר כִּי הָאֵי גִּוּנָא? (בבא מציעא לב)

"I have renounced ownership of them with respect to everyone, but not with respect to you." But is a renunciation like this valid?!

\* Sometimes, הָאֵי is written as one word, כְּהָאֵי.

כִּי הִדְדִי נִינְהוּ \* כַּאֲחֵד הֶם; שְׁוִים הֶם

"they are like each other"; they are similar; they are equal

כל היכא דכי הדדי נינהו, משתעי בלשון נקיה. (פסחים ג, רע"ב ורש"י שם)

Wherever [two formulations] are equal [in length], the

narrative (מלכים ב יז: כד-מא), the Cutheans converted to Judaism because of their fear of marauding lions; the status of their conversion is debated by tannaim in כדב.

והכוּתִי מְזַמְּנִין עָלָיו. (ברכות מהא: משנה פ"ז מ"א)  
And we may invite a Cuthean to participate in Birkath HaMazon.

\* In some later editions of the Talmud, the word כוּתִי is sometimes used instead of the terms גוֹי and נִכְרִי, a non-Jew, which appear in manuscripts and early printed editions. The change came about because of censorship or because of the fear thereof. For example, consider the following:

תיתי לי, דלא עבדי שותפות בחדי כותי. (מגילה כח, סע"א; בדפוס ראשון ובכת"י: גוי)

May I be rewarded, because I have not entered into a partnership with a non-Jew.

\*\* The last plural form is Aramaic.

חֲלָשָׁה כְּחִישוּתָא

weakness; leanness (כחש: חלשה, ליכחוש, fut. pass. prt. למיכחש)

weakness that had begun to [affect] him

כְּחֵשׁ (כחש: כחיש, pass. prt. ליכחוש, fut. inf. למיכחש)

כחש; חלש it was/became weak; it was lean

מעיקרא נהורא בריא, ונהשתא נהורא כחישא (קידושין כד, סע"ב)

originally the light (= his eyesight) was normal, and now the light is weak

כִּי

Besides the meanings of this word that are common in Biblical Hebrew (such as because and that),\* the following meanings are more common in the Aramaic of the Talmud:

(1) כְּמוֹ; כִּי — like; similar to

כי האי תנא (ברכות לא), like (the opinion of) this tanna

(2) כַּאֲשֶׁר — when; in these circumstances

In this sense, it usually precedes a verb.

כי קא מעייל — לביתא דנפשיה קא מעייל (פסחים ו, א)  
when he brings in [hametz] — he is bringing [it] into his own house

כי תסינו רבנו: בסמטא דלא דחקי רבים (בבא מציעא יב, ב)  
in what circumstances did the hakhamim institute [this method of acquiring an object]: in an alley where multitudes [of people] do not crowd together

(3) אִם — if

See example below under תימא.

(4) כֵּן; כִּד — so

This usage occurs only in the expression לא כֵּן (Not so!). See example under that entry.

\* The Biblical meanings are discussed in גיטין ז, א and in the commentaries thereon and on parallel passages in the Talmud.

כִּי

This word is used to introduce a rhetorical question.

In English its force is expressed by a change in

כּוּלָּא (= כְּלָא: כּוּלִי constr.)

all; the whole; the entire

As in Hebrew, pronoun suffixes are often attached to this noun.

כּוּלִיהּ all of it (m.) כְּלוּ

כּוּלֵהּ all of it (f.) כְּלָה

כּוּלְהוּ all of them כְּלָם

כּוּלָּהּ ר' מאיר היא. (בבא מציעא צדא)

All of it (= the whole mishna) is [in accordance with the opinion of] R. Méir.

כּוּלִי הָאֵי כֵּן כָּל זֶה; כָּל כֵּן

all of this; so much; to that extent

ומי בעינו כולי האי? (סנהדרין מהא, ועוד)  
But do we require so much?

כּוּלִי עֲלֵמָא

(1) כָּל הָעוֹלָם; כָּל בְּנֵי אָדָם

the whole world; all humanity; everybody

קרוב — כולי עלמא ידעי דקרוב הוא. (גיטין פא, ב)

[As for] a relative — everybody knows that he is a relative.

(2) כָּל בְּנֵי הַמַּחֲלָקֶת; דְּבָרֵי הַכֹּל

all the disputants

In this sense, the term refers to all the participants in the controversy previously quoted in the Talmud, but not necessarily all the hakhamim who have expressed an opinion on the matter.

לכולי עלמא, מקשינו פשרה לדין. (סנהדרין ו, א וע' תוס' שם)  
According to all the disputants, we equate [the law of] arbitration with [the law of] judgment.

כּוּלִי עֲלֵמָא לָא פְּלִיגִי

כָּל הָעוֹלָם אֵינָם חוֹלְקִים

do not disagree (= they all agree)

For an example — see כולי עלמא לא פליגי

כּוֹר; כּוּרָא \* שְׁלֹשִׁים סָאָה

This measure of volume equals thirty sa.

בית כור (בבא בתרא קב, ב): משנה פ"ז מ"א)  
an area requiring a kor of seed (= seventy-five thousand square cubits)

\* The first form is Hebrew, and the second is Aramaic.

\*\* See the table of measurements at the end of this volume.

כּוּתִי \* (כוּתִי/כוּתִי; כּוּתִי \*\* pl.)

a Cuthean; a Samaritan

This term properly denotes a descendant of the colonists who were brought to Samaria from Cuth (near Babylon) by the Assyrians after Assyrian forces had destroyed the northern Kingdom of Israel (c. 586 B.C.E.). According to the Biblical

a fish

כּוּרָא דָּג

זימנא חדא הוה קא אזלינו בספינתא וחזינו ההוא כורא דאפקיה לרישיה מימא ... (בבא בתרא עד, סע"א)  
Once we were travelling in a boat and we saw a fish that raised its head out of the sea ...

כּוּתִי \* — כְּמוֹ

like

כּוּתִי like me כְּמוֹנִי

כּוּתִיד like you כְּמוֹךְ

כּוּתִייה like him/it (m.) כְּמוֹהוּ

כּוּתִייה like her/it (f.) כְּמוֹהָ

ולית הלכתא כוּתִייה. (ברכות כב, ב ועוד)

But the halakhic ruling is not like him (= in accordance with his opinion).

\* The Aramaic כּוּתִי (used only with suffixes attached) is equivalent to the Hebrew כְּמוֹת, since the letters "ו" and "מ" are phonetically close. For a complete list of the forms with suffixes, see Grammar for Gemara, Chapter 7.324.

SEE: כמות

כּוּתִייה \* ד — "כְּמוֹהוּ שְׁלִי"; כְּמוֹ

like; according to [the opinion of]

כוּתִייה דרב מסתברא. (ברכות מב, ב)

It makes sense according to [the opinion of] Rav.

\* The pronoun suffix —יה is added in anticipation of the following noun, so that the literal translation of our example would be according to him, [that] of Rav — which is equivalent to according to Rav. Similarly, כּוּתִייה דרב הונא (פסחים גא, א) means in his locality, [that] of Rav Huna (= in Rav Huna's locality). For further discussion, see Grammar for Gemara: Chapter 9.2.

SEE: תנינא כוּתִייה ד —

דְּכּוּתִייה (דְּכוּתִיהּ f.)

שְׁכֻמוֹתוֹ that which is like it; similar to it

שכן עני חופר גומא להצניע בה פרוטותיו, דכוּתִייה גבי משכן: שכן תופרי יריעות חופרין גומא להצניע בה מחטיהו (שבת קב, ב)

because a poor man digs a hole to hide his coins in it; similar to it in the [construction of the] Tabernacle: because those who sewed [the] curtains would dig a hole to hide their needles in it

כּוּז; כּוּזָא \* pitcher; an earthenware vessel

אתקין רב אשי בחוצל כוזא בת רביעתא. (חולין קזא, ורש"י)  
Rav Ashi instituted in Hutzal an earthenware vessel holding a quarter of a "log" (for washing the hands).\*

\* The first form is Hebrew, and the second is Aramaic.

\*\* See the table of weights and measurements in the appendix to this volume.

כּוּין (כוּן פֿעֿל: מְכוּין prt.) כֵּן

he directed; he concentrated; he intended

לא כוין דעתיה (ברכות לב, ב)

he did not direct his mind (to his prayer)

SEE: כוין, the Hebrew parallel

Torah speaks with the [more] refined expression.

\* Sometimes, the word *הדדי* is written as one word, *הדדי*.  
SEE: *הדדי*

כי היכי ד-

(1) *just as* — כי היכי דאיתרמי לדידך, איתרמי נמי לחברך. (ב"מ כג, ב)  
*Just as it happened to you, it may have also happened to your fellow man.*

(2) *in order that; so that* — כי היכי דלודי ליה בכוליה. (ב"מ ג, רע"ב)  
*Impose an oath upon him so that he will admit to him about all of it.*

וכי מה ענין ... אצל ...

But what connection [does (this) have] with (that)?!

"ונבא שלמה לבמה אשר בגבעון ירושלים". וכי מה ענין גבעון אצל ירושלים? (ויקרא כ"ג, ט"ז) — *And Sh'lomo came to the high place that [was] at Giv'on, Y'rushalayim. But what connection [does] Giv'on [have] with Y'rushalayim?*

\* A similar construction — but without *וכי* — is found in the well-known passage in the Midrash *Torath Kohanim* that is quoted by Rashi and other commentaries to the Torah: *What is the connection between the Sabbatical year and Mount Sinai?*

כי סליק ר' ... כאשר עלה ר' ...

When R. ... went up (to Eretz Yisrael)  
This expression refers to the journeys of certain amoraim, notably R. Zera, from Babylonia to Eretz Yisrael. These amoraim received teachings of the Torah authorities in Eretz Yisrael and/or transmitted to them teachings of the Babylonian authorities.

כי סליק ר' זרעא, אשכחיה לר' אמאי דתיב וקאמר ... (חולין כ"א, רע"א) — *When R. Zera went up (to Eretz Yisrael), he found R. Ammi who was seated and saying ...*  
SEE: *כי אתא רב ...*

כי פליגי כשנחלקו ...

In these circumstances [did] they differ ...  
This formula defines the scope of a controversy that was previously quoted in the Talmud.

רב אמר: אין מדליקין מנר לנר, ושמואל אמר: מדליקין ... כי פליגי רב ושמואל מנר לנר, אכל בקינסא אסר שמואל. (שבת כ"א, רע"ב)

*Rav said: We must not kindle from one [Hanukka] light to another [Hanukka] light, and Sh'muel said: We may kindle [from one to another] ... In these circumstances [did] Rav and Sh'muel differ: [about kindling] from one light directly to another light, but by means of a wooden chip [even] Sh'muel prohibited.*

וכי תימא

ואם תאמר ...  
And if you should say ...  
This expression is used to introduce a response (usually to an objection) that the Talmud tentatively considers but then rejects.

ומאי שנא לענין יין נסך? וכי תימא: יין נסך דרבנן, חמץ דאורייתא; כל דתקון רבנן קעני דאורייתא תקון. (פסחים ל"ב, ב) — *But why are [glazed vessels that have contained hametz and are consequently forbidden for use on Pesah] different from [those that have contained] wine [that has been used] as a libation for idolatry [that are permitted for use]?! And if you should say: [The case of] idolatrous wine is a Rabbinic prohibition, [while] hametz is a Torah prohibition — [I would say] whatever the hakhamim have enacted, they have enacted [with the same force] as Torah law.*

כי תניא ההיא כששנויה ההיא ...

With reference to the following has that [baraita] been stated ...

The resolution of a difficulty or rejection of a proof is achieved by limiting the scope of the baraita that has been cited.

ברייתא: לא ישב תנייט במחטו התחובה לו בגדו. תלמוד: מאי לאו בערב שבת? לא! כי תניא ההיא בשבת. (שבת י"א, ב)

*BARAITHA: A tailor is forbidden to go out [into a public domain] with his needle stuck into his coat.*

*TALMUD: Doesn't this refer to Friday (and provide support for the previous view, which advocated such a prohibition)?! No (= not necessarily)! With reference to the following has that [baraita] been stated: with reference to the Sabbath.*

כיון (כו פל: מכיון, prt, יכוין, fut, לכיון, inf)

he directed; he intended  
אם כיון לבו (ברכות י"ג, א) משנה פ"ב מ"א)  
*if he directed his heart (to the reading of the Sh'ma)*  
SEE: *כיון, the Aramaic parallel*

כיון

directly; immediately  
ואחד פותח כיון (תמיד ל"ב, משנה פ"ג מ"ו)  
*and one [key] opens directly*

כיון ש-; כיון ד-\*

as soon as; once; now that; since  
כיון דמיסתר מאינשי, גנב הוא. (בבא קמא נ"ז, ט"ז)  
*Since he hides himself from people, he is [categorized as] a thief.*

For another example — see *כמינייה*.  
\* The first form is Hebrew, and the second is Aramaic.

כיוצא בדרך אתה אומר

you may say a similar thing ...; you may apply a similar interpretation (to a second pasuk)

"צדיק כי טוב" — וכי יש צדיק טוב, ויש צדיק שאינו טוב! אלא טוב לשמים ולבריות — זהו צדיק טוב; טוב לשמים ורע לבריות — זהו צדיק שאינו טוב.

כיוצא בדרך אתה אומר: "אוי לרשע רע". וכי יש רשע רע, ויש שאינו רע? אלא רע לשמים ורע לבריות — הוא רשע רע; רע לשמים ואינו רע לבריות — זהו רשע שאינו רע. (קידושין מ"א, ע"פ ישעיהו ג"י"א)

*"A righteous man if he is good" — Is there then a righteous man [who is] good and a righteous man who is not good?! Rather [if he is] good towards Heaven and good towards people, this is a righteous man who is good; [if he is] good towards Heaven but evil towards people — this is a righteous man who is not good.*

*You may apply a similar interpretation (to a second pasuk): "Woe unto a wicked man [who is] evil" — Is there then a wicked man [who is] evil and a wicked man who is not evil?! Rather [if he is] evil towards Heaven and evil towards people, he is a wicked man who is evil; [if he is] evil towards Heaven but not evil towards people, this is a wicked man who is not evil.*

כיוצא בו (בה, f, ברו, pl, m)

similar to it; similarly  
לא ישכיר אדם כליו לנכרי בערב שבת ... כיוצא בו: אין משלחין איגרות ביד נכרי בערב שבת. (שבת י"ט, א)  
*A person may not hire out his utensils to a non-Jew on Friday ... Similarly, we are not to send letters through a non-Jew on Friday.*

תולדותיהן כיוצא בהן או לא כיוצא בהן? (בבא קמא ב"א, א)  
*Are their subcategories [halakhically] similar to them or not similar to them?*

כיסופא בושא

shame; embarrassment  
ואתיליד ביה מומא, ומחמת כיסופא אזל וערק לעלמא ויבמות קטנא.  
*and he was afflicted with a blemish, and on account of shame he went and ran far away*  
SEE: *איקסיף, פסח*

כיצד (כאיזה צד)\*

how? in what manner? in what respect?  
מאות לולב — כיצד? (סוכה מ"ב, ב) משנה פ"ד מ"ד)  
*How [was] the commandment of lulav [carried out]?*  
\* See Rambam's Commentary on Mishna: ברכות פ"ז מ"א  
SEE: *הא כיצד*

כיתנא פשתן

flax; linen  
הנה קא שדי כיתנא בפורינא (מגילה ה"ב, ב)  
*he was sowing flax on Purim*

כל אימת ד-

whenever; as long as  
כל שעה ש-  
כל אימת דבעי, מימליה!! (תמורה כ"ה, ט"א)  
*Whenever he desires, may he retract?!*

כל היכא ד-

in all cases where; wherever; whenever  
כל היכא דאיכא למידרש דרשינן. (פסחים כ"ד, רע"ב)  
*Wherever it is [possible] to make an interpretation, we interpret.*

כל דכן

SEE: *כל שכן*

כל כמה ד-

(1) *as long as* — כל כמה דלא נתייאשו הפעלים, ברשותיה דמריה קאי. (בבא קמא ק"א, רע"א)  
*As long as the owner has not given up hope, [the stolen article] remains in the (legal) possession of its owner.*

(2) *as much as; the more (that)*

— כל כמה דמקדמין ליה, עדיף (פסחים ק"ה, ב)  
*[as for] bringing in the [Sabbath] day — the earlier we do it [lit. "the more we do it earlier"], the better*  
SEE: *קמה ד-*

כל כמיניה\*

הכל ממנו?  
"Is everything from him?!" Does he have such power?! Is his claim accepted?!

"עדות שקר העדתי". כל כמיניה? כיון שהגיד, שוב אינו חוזר ומגיד! (מכות ג, א)  
*[A witness said:] "I gave false testimony." Is his claim accepted?! Once a witness has testified, he cannot retract and testify again [about the same event].*

\* The prefix כ-, which is used apparently for emphasis, is not translated into English.  
SEE: *לא כל כמיניה*

כל עיקר

whatsoever; at all  
טוב מזה ומזה שאינו נודר כל עיקר. (נדרים ט, ט"א וש"נ)  
*Better than [both] this (= a person who vows and violates his vow) and that (= one who vows and fulfills his vow) is one who does not vow at all.*

כל שהוא; כל דהו\*

whatever it is; the slightest quantity  
ר' שמעון אומר: כל שהוא — למכות. (מכות י"א, ושי"ט)  
*R. Shim'on says: [If one eats] the slightest quantity [of a forbidden food], [he is subject] to lashes.*  
"וכחש בעמיתו" — כל דהו. (שבועות ל"ב, א) ע"פ ויקרא ה"כ)  
*"and he deals falsely with his fellow-man" — [even if he denies a deposit of] the slightest quantity (he is subject to a penalty).*

\* The first form is Hebrew, and the second is Aramaic.

the specific items alone — unless it is expanded by means of an analogy to another passage according to one of the rules of interpretation through analogy: *גזרה שוה*, *קל וחומר*, *בנין אב*. When the Torah employs a combination of general and specific terms, the application of the halakha is determined exclusively by the sequence of the terms according to the rules of interpretation that apply to such a series. Interpretation through analogy is excluded. For example, in this entry *כלל ופרט*, a general term is followed by a specific term (or terms). In such a series, the halakha applies to the specific item(s) alone, since the specific terms are regarded as explaining the general term.

"אדם כי יקריב מקם קרבן לה" מן הבהמה — כלל, "מן הבהמה ומן הצאן" — פרט, אין בכלל אלא מה שבפרט. (ברייתא דר' ישמעאל: בשלש עשרה המדות ע"פ ויקרא אב.)  
 "(When one of you will bring an offering to the Lord) from the beast" — the Torah has generalized; "from the oxen or from the sheep" — it has specified; the general class includes only the specific items.

SEE: כלל ופרט, מדות, גזרה שוה, קל וחומר, בנין אב

## כלל ופרט וכלל אי אתה דן אלא כעין הפרט

[If] a general class [is written] and [then] a specific item (or items) and [then] a general class — you may infer only [items that are] similar to the specific item(s).\*

This statement is one of the rules of Biblical interpretation of R. Yishmael, used to explain halakhic passages. When a general term is followed by a specific term (or terms) that is in turn followed by a second general term, the halakha neither includes the whole general class (since a specific term has been stated) nor is it restricted to the specific item(s) (since general terms have been stated), but it applies to all items that are similar to the specific term(s) stated in the Biblical text.

"על כל דבר פשע" — כלל, "על שור, על חמור, על שה ועל שלמה" — פרט, "על כל אבידה" — חזר וכלל. כלל ופרט וכלל — אי אתה דן אלא כעין הפרט: מה הפרט מפורש דבר המטלטל וגופו ממוין, אף כל דבר המטלטל וגופו ממוין. יצאו פרקעות שאינן מטלטלין ... יצאו שטרות שאף על פי שמטלטלין אין גופן ממוין. (ב"ק סב, סע"ב ע"פ שמות כב:ח.)

[The penalty of double payment, imposed for stealing and embezzling, applies] "with regard to every matter of trespass" — the Torah has generalized; "with regard to an ox, a donkey, a sheep, [or] a garment" — it has specified; "with regard to all missing objects" — it has generalized again. [If] a general class [is written] and [then] specific items and [then] a general class — you

brother (בבא מציעא כז,א ע"פ דברים כב:א);

(b) a noun that denotes a general class, such as: (ברייתא דר' ישמעאל: ע"פ ויקרא אב) הבהמה, *the animal*

(c) a verb that has a general meaning, such as *making*, e.g., לא תעשה, *let it not be made* (מנחות נה, רע"ב ע"פ ויקרא ב:יא).

On the other hand, a פרט is indicated by:

(a) a specific object, such as: שמלה, *a garment* (בבא מציעא כז, רע"א: משנה כ"ב מ"ה ע"פ דברים כב:א);

(b) a verb denoting a specific action, such as: (מנחות נה, רע"ב ע"פ ויקרא ו:י) לא תאפה, *let it not be baked*

## (8) sum; total

שתי כיתי עדים שאחת אומרת: מאתיים, ואחת אומרת: מנה, שיש בכלל מאתיים — מנה (סנהדרין לא, רע"א)  
*two sets of witnesses one of which says: [the debt is] two hundred (zuz), while the other says: a "maneh" (= one hundred zuz), so that within the sum of two hundred there is one hundred (In other words, the testimony of both sets of witnesses indicates that at least one hundred zuz is owed.)*

## (4) community

אמר שמואל: לעולם אל יוציא אדם את עצמו מן הכלל. (ברכות מט, סע"ב)

Sh'muel said: A person should never exclude himself from the community.

\* The first form is Hebrew, and the second is Aramaic.

SEE: כלל ופרט, פרט וכלל, כלל ופרט וכלל, מדות, חזקת מקללו

## כלל<sup>adv.</sup> absolutely; at all

This word is often used at the conclusion of a negative clause.

לא היו מתעניין כלל (תענית טו,ב: משנה פ"ב מ"ו)  
*they would not fast at all*

Sometimes, it is written twice before the negative for emphasis, thus forming the expression: לא כלל כלל, *not at all*

ואימא ... מוקפין כלל כלל לא! (מגילה ב,ב)  
*But say [that the dwellers in] walled cities [do] not [read] at all!*

SEE: מקלל

SEE: מקללא

## כלל ופרט אין בכלל אלא מה שבפרט

[If] a general class [is written] and [then] a specific item (or items) — the general class includes only the specific item(s).

This statement is one of the rules of Biblical interpretation of R. Yishmael, used to explain halakhic passages. When the Torah expresses itself in general terms, the halakha is applied to everything included within those terms. When only specific terms are used, the halakha applies to

## כלל<sup>(imp. לך + קלה =)</sup> \* Turn away [from ... and] go [to ...]

כלל מדברותיך אצל נגעים ואהלות! (חגיגה יד,א וש"נ ע"י רש"י שם ובסנהדרין סז, סע"ב)

Turn away from your [aggadic] discourses [and] go to [the laws of] skin diseases and tent coverings (= the profound and complex halakhoth of ritual purity).

\* This vocalization and the explanation are based upon Rashi's commentary on the above example and elsewhere. However, some read the word כלל, a contraction of לך-לך, a contraction of לך-לך, a contraction of לך-לך, go you, in keeping with Rashi's comment on שבת קמה,ב

## כלל לדרך זו

turn to this [different] approach ...

This expression occurs in Midrash Halakha in the following context: After a tanna has reached a halakhic conclusion on the basis of an analogy between two cases, this expression introduces an alternative conclusion derived from a different analogy.

"בסוכות תשבו שבעת ימים" ... נאמר כאן "ימים", ונאמר בלולב "ימים". מה להלן "ימים" — ולא לילות, אף כאן "ימים" — ולא לילות. או כלל לדרך זו: נאמר כאן "ימים" ונאמר במילואים "ימים". מה להלן "ימים" — ואפילו לילות, אף כאן "ימים" — ואפילו לילות. (סוכה מג, סע"א ע"פ ויקרא כג:מב)  
 "You shall dwell in sukkoth seven days." ... Here it is written "days," and with regard to lulav it is written "days." Just as there (it means) "days" — without nights, here too [it means] "days" — without nights. Or turn to this [different] approach: Here it is written "days," and with regard to the installation [of the kohanim] it is written "days." Just as there [it means] "days" — including nights, here too [it means] "days" — including nights.

## כלל<sup>(pl. כללות)</sup>; כלל<sup>(pl. כללי)</sup> \* (1) a general principle; a general rule

זה הכלל: כל העושה מלאכה ומלאכתו מתקיימת, בשבת — חייב. (שבת קב, רע"ב: משנה פ"ב מ"א)  
 This is the general principle: Anyone who performs a [forbidden] labor on the Sabbath and [the product of] his labor endures is guilty [of Sabbath desecration].

ויכללא הוא דכל מצות עשה שהזמן גרמה נשים פטורות!! (עירובין כז, רע"א)

Is it a general rule that women are exempt from every mitzva that is affected by time?!

## (2) a general class; a general category; the general (as opposed to the specific, פרט)

This term is used frequently in the Midrashic and Talmudic interpretation of halakhic portions of the Torah — especially in several of the rules of interpretation of R. Yishmael. A כלל, according to this system, is indicated in the Torah by:

(a) כלל, as in *אבודת אביך*, to every lost object of your

## כל שכן; כל דכן\*

all the more so; certainly!

כלאי זרעים אסורים מלזרוע ומלקט, ומותרין באכילה — וכל שכן בהנאה. (משנה כלאים פ"ח מ"א)

It is forbidden to sow diverse kinds of seeds together or to allow [them] to grow, but it is permitted to eat [the product] — and certainly to derive benefit [therefrom].

\* The first form is Hebrew, and the second is Aramaic.

SEE: לא כל שכן

## כלה; כלתא\*

bride (1) אשה הנשאת

כלה נאה וחסידה (כתובות יז,א)  
 a beautiful and pious bride

daughter-in-law (2) אשת בנו/בנה

מעשה וילדה כלתו של שמאי הזקן ... (סוכה כח,א: משנה ב:ח)  
 Once it happened that the daughter-in-law of Shammai the Elder gave birth ...

(3) כנוס של תלמידי חכמים ואחרים בישיבות בבל  
 the kalla

This term refers to the assembly of scholars, students, and others that was convened in Babylonian yeshivoth during the months of Adar and Elul to study a particular tractate and/or the laws of the impending festivals.

רב נחמן בר יצחק ריש כלל הוה. (בבא בתרא כב,א)  
 Rav Nahman b. Yitzhak was head of the kalla.

\* The first form is Hebrew, and the second is Aramaic.

## כלום

(1) anything

In this sense, the word is used after negative expressions.

לא עשה ולא כלום (עירובין ס, סע"א: משנה פ"ה מ"ז)  
 he has not done anything

פוסק, ואין בקד כלום (ברכות יד,א)  
 he may interrupt [his recital of Hallel or his reading of the scroll of Esther], and there is not anything in this (i.e., there is no objection whatsoever)

(2) Is there ...?!

In this sense, the word introduces a rhetorical question whose effect is expressed in English by a change in word order and by the intonation of the speaker's voice.

כלום יש אדם שחולק בדבר זה! (ברכות כ, סע"ב)

Is there any person who disputes this matter?!

SEE: אטו, מיד, וי, כי

## כלומר (= קאנו לומר)

as if to say; this means; in other words

For an example — see *כלומר* לא סבירא לי

כפתיה ואודי. (בבא מציעא כד, רע"א)  
He (= an officer of the court) bound him (= the alleged thief), and he confessed.

\* The first form is Hebrew, and the second is Aramaic.

he plowed **כרב** (כרב: כריב. פרת.) **כרש**  
מכדי מכרב\* כרבי ברישא, ליתני "חורש" וחדר ליתני "אורע"  
(שבת עג, רע"ב ורש"י שם)

Since [people] surely plow first (before sowing), let [the tanna] state "plowing" and then let him state "sowing" (in the list of labors forbidden on the Sabbath!)

\* The infinitive מכרב, which adds emphasis to the present tense כרבי, has been expressed by the adverb surely.

**כרוד ותני** **כרוד ותני** **כרוד ותני**  
Combine and teach! קרוד ושנה!  
A resolution of a difficulty within a baraita or a mishna text: Rearrange the text so that the two statements will be combined into one.

משה: על הזקן ועל הזעזוע, ועל העצמים, ועל הברקים ...  
אמר: "כרוד ... שכוה וגבורתו מלא עולם." על ההרים, ועל הגבעות, ועל הימים ... אמר: "כרוד ... עושה מעשה בראשית" (ברכות נד, רע"א: משה פ"ט מ"א)

תלמוד: "על ההרים ..." אטו כל הני דאמרו עד השתא לאו "מעשה בראשית" ניהו? אמר אבני: כרוד ותני! (שם נט, סע"א ורש"י שם)

MISHNA: On [witnessing] shooting stars, earthquakes, thunder, and lightning ... one should say: "Blessed Be He ... Whose strength and might fill the world." On [seeing] mountains, hills, and seas ... one should say: "Blessed Be He ... Who fashions the work of creation."  
TALMUD: "On mountains ..." Are not all of these [phenomena] that we have stated up to now [part of] "the work of creation"? (Why don't we recite: "Who fashions the work of creation" on those as well?)  
Abbayé said: Combine [the two clauses] and teach [them as one clause, indicating that one must recite both b'rakhoth on each of the phenomena listed]!

\* But this interpretation of Abbayé and its halakhic ramifications have been rejected by Rava and, ultimately, by the codifiers.

**כרה** - (with suffixes)  
SEE: כרה-  
\* In post-Talmudic Hebrew, כרה, necessity, is sometimes used without a suffix.

**כרד** (כרד: כריד. פרת.)  
(1) **כרה; חבק; כפל**

he wrapped; he embraced; he combined  
רבה בר רב הונא הוה כרד סודרא אכרעה ונפיק. (יומא עה,ב)  
Rabba b. Rav Huna would wrap a scarf around his foot and go out (on Yom Kippur).

(2) **אכל**  
כרד ריפתא (תענית כ, סע"ב ועוד)  
he ate bread (which was usually combined with salt and herbs)\*

\* Compare כרד at the Seder (פסחים קטו,א) and כרד, a sandwich, in Modern Hebrew.

like you **כמותך**  
like him/it (m.) **כמותו**  
like her/it (f.) **כמותה**  
like them **כמותן**

שלוהו של אדם כמותו. (קדושין מב,א)  
[The act of] the agent of a person is like [that of the person] himself.

SEE: כמות, the Aramaic parallel.

from **כמינ-**  
This Aramaic from is always used with suffixes, as follows:

from you **כמינך**  
from him **כמיניה**  
from her **כמיניה**

\* The -כ prefix apparently has an emphatic force, but it is not translated into English.

SEE: כל כמיניה, לאו כל כמיניה

**כנישתא**  
כנישת; בית כנישת **כנישתא**

a gathering; a synagogue  
\* The verbal root כנש appears in the Talmud just a few times in the sense of gathering (e.g., סנהדרין ז,א) or sweeping (e.g., פסחים מה,ב).  
SEE: כי כנישתא

**כסיף** (כסר: כסר. פרת.)  
ashamed; shameful **כסיף**  
בוש

כסיףא לה מילתא. (קידושין מז, סע"א)  
The matter is shameful to her.

SEE: איכסיף

**כסר** (כסר: כסר. פרת.)  
he shamed; he embarrassed **כסר**  
ביש

SEE: כיסופא

like (the appearance of or the size of); similar to; in the same manner as  
ומשמאין בכל שהוא אפילו כעין החרדל ובפחות מכו. (נדה מ, רע"א: משנה פ"ה מ"ב)

And they impart ritual uncleanness whatever [their] quantity, even if [they are] like [the size of] a mustard seed or less than that.

אנא "כעין חדתא" קאמינא. (פסחים לב,א)  
I mean "like new" (in appearance).

SEE: עין

**כף** (כו: כוי. פרת. למיכ. פרת.)  
he bent; he forced; he exerted pressure **כף**

אמר: מאיס עלי — לא קייפנין לה. (כתובות סג,ב)  
[If] she said: He is repulsive to me, we do not exert pressure upon her (to preserve her marriage).

**כפת** (כפת: כופת. פרת. act. פרת. כפת. pass. פרת.)  
כפת\* (כפת: כפת. פרת. act. פרת. כפת. pass. פרת.)

he tied; he bound; he pressured

difficulty, a solution is proposed changing the text so that the elements are transposed.

ברייתא: אין לי אלא הנכרי שלא קיבשתו ואין שריו עמד בהצד. נכרי שקיבשתו ושריו עמד בהצד — מניין? תלמוד לומר: "לא יקצא".

תלמוד: קלפי לייא? (פסחים ה,ב ורש"י ור"ח שם)  
BARAITHA: I only [know that your hametz may not be kept] with a non-Jew whom you have not subjugated and who does not live with you in the [same] courtyard, [but] from where do I [know that your hametz may not be kept] with a non-Jew whom you have subjugated and who does live with you in the [same] courtyard? ...

TALMUD: Just the reverse! (It is more logical to be responsible for hametz kept with a non-Jew who has been subjugated and lives with you than the reverse!)

\* According to R. Hananel and R. Nathan of Rome in his Arukh, the expression is a variation of אלקי, "towards the rump, (= the hindquarters of an animal)," i.e., just the reverse. Others have suggested that the second word of the expression means where and is pronounced לייא. Accordingly, the expression would mean: Towards where (does that distinction lead)?

SEE: איפקא מסתברא

**כמאן אזלא הא**  
SEE: (כמאן אזלא הא)

**כמה ד-**

(1) **כל מה ש-** as/so much as; the more that  
כמה דאפשר לשנוי — משנינו. (שבת קכח, סע"ב ור"ח)

As much as it is possible to alter [the way the forbidden labor is usually done] we alter [it].

(2) **כל זמן ש-** as/so long as

כמה דלא שחטה, לא עבריה ללא. (חולין קמא,א)  
So long as he has not slaughtered it (= the mother bird), he has not transgressed a negative commandment.

\* This entry is Aramaic, but the next is Hebrew.

SEE: כל כמה ד-

**כמה ש-**

(1) **as**

כמה שנאמר (סוטה מב,א: משנה פ"ח מ"א)  
as it was stated (in Scripture)

(2) **as much as**

כמה שהזיק משלם (בבא קמא טו,ב)  
he must pay as much as he damaged

**כמות**

מא פירות בכלי או כלי כמות שהוא (בבא מציעא כד, סע"ב: משנה פ"ב מ"ב)

[if] one found fruit in a vessel or a vessel as it is (= empty)

This word is often used with personal-pronoun suffixes:

like me **כמותי**

may infer only [items that are] similar to the specific items. Just as the specific items, explicitly stated, are things that are movable and of intrinsic value, so too everything that is movable and of intrinsic value [is included]. Real estate has [thus] been excluded, since it is not movable ..., documents have been excluded, since they have no (significant) intrinsic value.

\* Similar to the specific item, but these must resemble the specific item(s) stated more closely than in the reverse order and in the reverse sequence. See נזיר לה,ב.

**כללו של דבר; כללא דמילתא\***

The rule of the matter [is] ...

This expression formulates the general principle that was operating in the specific cases previously presented.

שחרית, פתח ב"יוצר אור" וסיים ב"מעריב ערבים" — לא יצא; פתח ב"מעריב ערבים" וסיים ב"יוצר אור" — יצא ... כללו של דבר: הכל הולך אחר החתום. (ברכות יב,א)

In the morning, [if] one commenced [the b'rakha] with [the intention to say] "Who creates light" and concluded with "Who brings forth the evening," he has not fulfilled his obligation; [if] he commenced with [the intention to say] "Who brings forth the evening" and concluded with "Who creates light," he has fulfilled his obligation .... The rule of the matter [is]: everything depends upon the conclusion.

\* The first expression is Hebrew, and the second is Aramaic.

\*\* The text of the b'rakha before שמע in the morning service commences with יוצר אור, Who creates light, and concludes with יוצר המאורות, Who creates the lights; in the evening service it commences with מעריב ערבים, Who brings forth the evening, and concludes with מעריב ערבים.

**כללי ופרטי** **כללים ופרטים**

[the rules of Biblical interpretation involving] general categories and specifics [as formulated in R. Yishmael's system]

For an example — see סוטה טז,א.

כלל ופרט ... כלל ופרט וכלל ... פרט וכלל ... ריבויי ומיעוטי

**כלפי** (= כ+ל+פ) **כלפני**; מול; לעמדת

facing; towards; opposite; against

כהנים—פניהם כלפי העם ואחוריהם כלפי שכינה. (סוטה מ,א)  
Kohanim [have] their faces towards the people and their backs towards the Sh'khina (= the Divine Presence).

**כלפי לייא** **להפך** **להפך**

Just the reverse!  
This expression is used to point out the difficulty that elements stated in a text are formulated in the reverse order of that required by reason or by evidence from other sources. In response to this

כתיב: "לה' הארץ ומלאה", וכתיב: "השמים שמים לה' והארץ נתן לבני אדם". (ברכות לה, סע"א ע"פ תהלים כד: וקטו:טז)  
*It is written: "The earth and its fullness are God's," while it is [also] written: "The heavens are the heavens of God, but the earth He has given to man."*

ר' יהושע בן לוי רמי: כתיב: "בעתה" וכתב: "אחישנה". (סנהדרין צח,א ע"פ ישעיהו ס:כב ורש"י שם)  
*R. Y'hoshua raises a problem: It is written [that the Redemption will take place] "in its own time," and it is written: "I (= God) will hasten it."*

SEE: כתוב אחד אומר ... וכתוב אחד אומר ...

**כתיב ... וקרינו ...** כתוב ... ואנו קורין ...

*It is written ..., and we read ....*

This formula presents a word — first, as spelled in the Biblical text, and secondly, as pronounced according to the traditional (Masoretic) reading.

כתיב: כי יתן, וקרינו: "כי יתן"! (בבא מציעא כב, רע"ב ע"פ ויקרא יא:לח)

*is written (which would ordinarily be pronounced as if he puts), and we read (as if it had a , meaning "if it be put," a passive form).*

SEE: כתנאי

כתנאי

**וכתיב בתורה**  
 and it is written after it  
 After one pasuk has been quoted (usually introduced by either שְׁנָאֵמַר or דְּכָתִיב), this expression introduces another pasuk that appears later on in the same Biblical text. The juxtaposition of the two p'sukim teaches an aggadic lesson.

אמר ר' יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא אתה מוצא ענוותנותו ... כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדני האדנים ...", וכתב בתורה: "עושה משפט יתום ואלמנה". (מגילה לא,א ע"פ דברים יז:יח)  
*R. Yohanan said: Wherever you find [in Scripture] the power of the Holy One Blessed Be He, you [also] find His humility .... It is written in the Torah: "For the Lord your God is the God of gods and the Lord of lords," and it is written after it: "He carries out justice for the orphan and the widow."*

SEE: ואומר

**כתיב ... וכתיב ...** כתוב ... וכתוב ...

*It is written ..., while it is [also] written ...*

This formula presents a contradiction between two p'sukim or between two elements in the same pasuk.

primarily with regard to food.

SEE: איתכשר, אכשר, פסול

**כשתמצא/כשתמצא לומר** (כש)תמצא לומר

**כת** (כיתות, abs. pl. כיתי, constr. pl. כיתות)  
 group; set (of two or more witnesses)

שתי כיתי עדים (סנהדרין כג, וועד)  
 two sets of witnesses

**כתוב\*** (כתובין pl.)  
 a pasuk; Scripture

See example in the next entry.

\* This Hebrew noun is derived from the passive participle of כתב, meaning written.

SEE: שני כתובין הבאין כאחד אין מלמדן

**כתוב אחד אומר ... וכתוב אחד אומר ...**  
 One pasuk states ..., while another pasuk states ....

This formula presents an apparent contradiction between two p'sukim.

כתוב אחד אומר: "שבתון זכרון תרועה", וכתוב אחד אומר: "יום תרועה יהיה לכם". (ראש השנה כט,ב ע"פ ויקרא כג:כד ובמדבר כט:א)

*One pasuk states (regarding Rosh HaShana): "a solemn rest, a mention of blowing," (implying that the blowing of the shofar is merely mentioned — but not performed), whereas another pasuk states: "a day of blowing for you."*

SEE: כתיב ... וכתב ...

**כתותי** inf. (כתת פעל) כתת  
 כתותי מכתת שיעוריה\* (סוכה לה,א ועוד)  
*its (minimum) required quantity is indeed being pulverized*

\* The infinitive כתותי, which adds emphasis to the present tense מכתת, has been expressed by *indeed* in the English translation.

**כתיב\*** (כתב) pass. prt.  
 [it is] written  
 This Aramaic word is generally used to introduce a Biblical quotation in the Talmud, just as the Hebrew נֶאֱמַר is used within a mishna or baraita.

\* In post-Talmudic writings, כתיב is often used as a technical term for the spelling of a Biblical word — as opposed to the קרי, the masoretic pronunciation. For an illustration of this distinction, see ... וקרינו ... below.

דכתיב

**שכתוב**  
 for it is written; as it written  
 טעה ולא התפלל ערבית, מתפלל שחרית שמים — משום דחד יומא הוא, דכתיב: "ויהי ערב ויהי בקר יום אחד" ... (ברכות כ, סע"א ע"פ בראשית א:ה)  
*[if] one erred and did not recite the night Amida, he may recite the morning Amida twice — since it is one day, as it is written: "And it was evening and it was morning [of] one day" ...*



**כרך; כרכא\***  
 a (fortified) city  
 כרכין המוקפין חומה מימות יהושע בן נון (מגילה ב,א: משנה פ"א מ"א)  
*cities which have been surrounded by a wall from the days of Y'hoshua b. Nun*  
 seaports  
 כרכי הים (שבת כא,א)  
 \* The first form is Hebrew, and the second is Aramaic.

כרך\*

**(1) a bundle**  
 הפקידו לו בכרך אחד (בבא מציעא לז,א)  
*they entrusted to him [coins to watch] in one bundle*  
**(2) a rolling (of a Torah scroll)**  
 ולא יקראו בו שלשה בני אדם בכרך אחד (בבא מציעא כט,ב) and [if a Torah scroll has been found and is being kept for its owner] three people should not read from it at one rolling  
 \* In Modern Hebrew, this noun also means a volume (of a book).

**כרעא** כרע; רגל  
 leg; foot  
 קאי אחד כרעא (ברכות ז,א)  
*standing on one foot*

**כרת\*/הכרת** (כרתות/כריתות pl.)  
 extermination (as a Divine punishment)  
 מחמישים עד ששים שנה — זו היא מיתת כרת. (מור"ק כח,א)  
*[Dying] from [the age of] fifty until [the age of] sixty years — this is death by [Divine] extermination.*

\* כרת is probably an abbreviated form of the less frequent כרתה, which is a נפעל infinitive meaning being cut off. A list of the thirty-six transgressions that are subject to this punishment appears in the Mishna (כריתות ב,א: משנה פ"א מ"א). Its definition is discussed by Biblical and Talmudic commentators in the following sources:

תוספות ד"ה "אשת אח" ליבמות ב,א; רמב"ם הל' תשובה פ"ח ה"א; ורמב"ן לויקרא יח:ט.

**כשורא** קורה  
 a (wooden) beam  
 גברא הוא דלא טבע, כשורא טבע. (שבת קח,ב)  
*It is man who does not sink (in the Dead Sea); a beam does sink.*

**כשם ש-**  
 just as  
 חייב אדם לברך על הרעה, כשם שהוא מברך על הטובה. (ברכות נד,א: משנה פ"ט מ"ה)  
*A person is bound to recite a b'rakha upon evil, just as he must recite a b'rakha upon good.*

**כשר\***  
 fit; valid; proper  
 יקב וסתמו — אם מעבב את התקיעה, פסול; ואם לאו, כשר. (ראש השנה כז, רע"ב: משנה פ"ג מ"ו)  
*[If] there was a hole [in the shofar] and he sealed it — if it interferes with the blowing, [the shofar] is unfit; but if not, it is fit.*

\* Kasher (or kasher) has entered the English language —

because [in his action] he relied upon [the ruling of] the court.

TALMUD: [The tanna] has formulated [this mishna in the sequence]: Not [only] this, [but] even that. (In case 1, his reliance upon the judges is most obvious, since he and they violated the commandment at the same time, whereas in case 3 the judges themselves did not violate the commandment at all, hence his linkage to the judges is least obvious.)

SEE: זו ואין צריך לומר זו

### לא יהא אלא

Let him be [regarded] merely [as] ...!

(= Grant him at least the status of ...!)

לא יהא אלא פועל (בבא מציעא יב, רע"ב)  
Let him be [regarded] merely [as] a worker!

### לא כי

Not so!

זה אומר: שורד האיק, וזה אומר: לא כי. אלא בקלע לקח (בבא קמא לה, סע"ב: משנה פ"ג מ"א)

One party says: Your ox damaged [mine], and the other says: Not so! Rather it was wounded [by falling] on a rock!

\* This usage is sometimes found in Biblical Hebrew, e.g.: לא כי בני החי ובגד המות (מלכים א ג' כב ותרומה יונתן שם) Not so! My son is the live one, whereas your son is the dead one! The fact that there is no dagesh in the כ indicates that לא כי should be read as one expression.

### לא כל הימנו

"not everything is from him"; he does not have the legal power; his claim is not believed (in court)

המקור כליו וספריו ביד אחר ... לא כל הימנו. (בבא קמא קיד, ב: משנה פ"י מ"ג)

[If] one [claims that he] recognizes his own tools or books in the possession of another ... his claim is not believed.

SEE: לאו כל מיניה, the Aramaic equivalent.

### לא כל שכן

is it not all the more so?!

shouldn't ... certainly ...?!

This expression is often used as a conclusion to a argument.

מפני לומדיה עומדים — מפני לא כל שכן? (קידושין לג, ב) [Since we must] stand up before those who study it (= the Torah) — shouldn't [we] certainly [stand up] before it (= the Torah)?!

SEE: כל שכן, קל וחומר

### לא מיבעי (לא מיבעיא)

it is not necessary [to state] לא צריך

For an example — see לא מיבעיא קאמר

(2) צריך שלא

it is necessary that ... not; one must not

from his teachers to enable him to reach a decision.\*

בעו מיניה: ... "ברוך שהחיינו וקיימנו והגיענו לזמן הזה — כהן מברך או אבי הבן מברך? ... לא הנה בידיה. (פסחים קכ"א, ב) They asked him: ... [As for the b'rakha at the redemption of the first-born:] "Blessed be ... Who has kept us alive and sustained us and brought us to this occasion" — should the kohen recite the b'rakha, or should the father of the son recite the b'rakha? ... He did not possess [a tradition].

\* According to R. Ovadia of Bertinoro in his commentary on א"ת ב"ד מ"ד מט"ו, the Hebrew expression א"ת ב"ד מ"ד מט"ו has a similar meaning (Rabbi Joseph J. Gold ז"ל).

SEE: ודילמא לא היא, ולא היא

### לא היא

### לא היו דברים מעולם

"Things never were!" It never happened!

This declaration is made by a defendant in denial of a claim put forward by the plaintiff.

אמר ליה: שלש פרות מסרתי לך ומתו כולן בפשיעה, ואמר ליה איהו: חזא — לא היו דברים מעולם (בבא מציעא ה"א, ה) He (= the plaintiff) said to him: I delivered three cows to you and they all died out of neglect, and he (= the defendant) said to him: [As for] one [of them], it never happened (= the cow was never given to me in the first place) ...!

### לא הרי ... כהרי ...

[The law] applicable to ... is not applicable to

בבא קמא ב, רע"א: משנה פ"א מ"א — see

\* The literal meaning of הרי in this context is uncertain. In the Talmud has equated this expression with ... לא ראי ... קראי ...

### לא זו אף זו

Some texts list cases in a climactic sequence — starting from the most obvious case and progressing until the climax, which is the least obvious and hence the most novel case.

משנה: הורי בית דין לעבור על אחת מכל המצוות האמורות בתורה, והלך היחיד ועשה שוגג על פיהם — בין (1) שעשו ועשה עמהם, בין (2) שעשו ועשה אחריהם, בין (3) שלא עשו ועשה — פטור, מפני שתלה בבית דין. (הוריות ב"א, משנה פ"א מ"א)

תלמוד: לא זו, אף זו קתני. (שם ב, סע"א ו"ט) MISHNA: [If] the court ruled [erroneously that one may] violate one of the [negative] commandments that are stated in the Torah, and [an individual] acted [in error, in violation of the commandment] in accordance with their [erroneous] ruling — whether (1) [the judges themselves] acted [in violation of the commandment], and he acted with them, or (2) they acted, and he acted after them, or (3) they did not act, and he [alone] acted [in violation of the commandment] — he is exempt [from a sin offering],

They have permitted washing only his face, his hands, and his feet [on the Sabbath].

SEE: אלא

he has not said anything; לא אמר כלום  
his statement has no legal validity

This expression is often contrasted to קיימין  
his words are valid.

אמר להן אחד: אני ראיתי אביכם שהסמין מעות בשדה ... ואמר של פלוני הן ... — בבית, לא אמר כלום, בשדה, דבריו קיימין. (סנהדרין ל"א ורש"י שם)

[If] a man said to them (= the heirs): I saw your father hiding money in a strongbox ..., and he said: It belongs to So-and-So ... — [if the hiding place is] in the house, his statement has no legal validity (without a second witness); in a field, his words are valid (since he could have taken them secretly, were he dishonest).

### לא אמרו אלא ... אבל ...

לא אמרנו אלא ... אבל ...

we have not said ... except for ..., but ...;  
we have applied [the statement of the amora] only to ..., but ...

This formula is used to limit the scope of an amora's statement.

אמר ר' חלבון אמר רב הונא: היוצא מבית הכנסת אל יפסיע פסיעה גסה. אמר אביו: לא אמרו אלא למיפס — אבל למיעל, מצוה למרהט ... (ברכות ו, ב)

R. Helbo said, quoting Rav Huna: One who leaves the synagogue must not stride with hasty steps. Abbayé said: We have applied [Rav Huna's statement] only to going away [from the synagogue] — but [as for] going to [the synagogue], it is a mitzva to run ...

SEE: לית לן בה, which is often used at the conclusion of this formula.

### לא הנה בידיה

"It was not in his hand." He did not possess [a tradition].

The hakham was not prepared to answer the question that was posed to him, since he had not received sufficient instruction about such an issue

NOTE: Third-person masculine forms of Aramaic verbs in the imperfect (= "the future") often have a ל prefix. Sometimes, however, the ל prefix represents the first person plural. For example, ליגמר may mean either let him derive or let us derive. Since these common forms are apt to confuse the learner, many of them have been presented as separate entries at ל — even when the main verbal entry (third person, masculine singular of the past tense, e.g., נגמר) appears at its appropriate place. In some of these ל entries, explanations and examples are omitted, and the learner is referred to the main verbal entries for such data. For more information about the conjugation of the Aramaic verb, see Grammar for Gemara: Chapter 3.

to; for

As in Biblical Hebrew and Biblical Aramaic, this prefix is used in the Talmud to indicate the indirect object of a verb.

זיל, שקול לנפשך! (ב"מ כד, סע"ב) Go, take for yourself!

(2) את

In Aramaic — but rarely in Hebrew — this prefix is frequently used as an indicator of a direct object, which is not translated into English.\*

Honor your wives! (ב"מ נט, סע"א)

כפר נא לעונות (יומא לה, סע"ב: משנה פ"ג מ"ח) forgive, please, the sins

Personal-pronoun suffixes are attached to ל- when used in either of the above senses. Here are the most common combinations:\*\*

ל/for him; him/it לו; אותו ליה  
ל/for her; her/it לה; אותה לה  
ל/for them (m.); them להם; אותם להו

אמר ליה רב אחא בר רב הונא דרבא אשי ... הני תמרי דזיקא — היכי אכלינו להו? (בבא מציעא כ"ב, ב)

Rav Aha the son of Rava said (to him) to Rav Ashi ... [as for] these wind-blown dates — how are we allowed to eat them (without their owners' permission)?\*\*\*

\* This usage is occasionally found in Biblical Hebrew, e.g.: ויזאב ואבישי אחיו הרגו לאבנר (שמואל ב ג:).

For further discussion of the direct-object indicator, see Grammar for Gemara: Chapter 9.1.

\*\* For a complete list of the forms, see Grammar for Gemara: Chapter 7.321.

\*\*\* In this Talmudic quotation, the word ליה, to him, is an indirect object that anticipates Rav Ashi. It need not be translated into English, therefore we have presented its translation within parentheses. For a discussion of the anticipatory pronoun, see Grammar for Gemara: Chapter 9.2.

### לא ... אלא ...

not ... but ...; not ... except ...; only

This formula may be rendered into English affirmatively as only (like the French ne ... que ...).

לא התירו לרחוץ אלא פניו, ידיו, ורגליו. (שבת מ"א, א)

האי לישנא בישא ... לקבולי לא מביעי (נדה סא,א)  
[as for] slander ... one must not accept (= believe it)  
SEE: מביעי

### לא מביעין ... אלא/אבל ...

לא צריכה ... אלא/אבל ...

It is not necessary (to mention the obvious case) ..., but (even in the more problematic case, the same principle applies). Not only ..., but ...

For an example — see the next entry.

SEE: לא זו אף זו

### לא מביעין קאמר "אינו צריך" הוא אומר.

He states [a case of] "not only" ... [but ...]. The Talmud contends that the author of this halakha has formulated the text according to the construction, stating only the climax for emphasis. Then it proceeds to spell out the particulars.

משנה: אין מפטירין אחר הפסח אפיקומן.  
תלמוד: "לא מביעין קאמר: לא מביעין אחר מצה — דלא נפיש טעמיה, אבל לאחר הפסח דנפיש טעמיה ולא מצי עבדיה ... (פסחים קט, סע"ב)  
MISHNA: One may not conclude by eating dessert after [eating] the Pesah offering.

TALMUD: [The tanna] states [a case of] "not only [... but ...]": Not only after [eating] matza, the taste of which is not considerable, but [even] after [eating] the Pesah offering, the taste of which is considerable and cannot [easily] be removed ... [is it forbidden to eat].

### לא מסרד\* הכתוב אלא לחכמים

The Torah (by not specifying the particulars of this halakha) has sent you only to the ḥakhamim (for the proper application of the halakha).

לא מסרד הכתוב אלא לחכמים לומר לך איזה יום אסור ואיזה יום מותר, אי זו מלאכה אסורה ואי זו מלאכה מותרת. (חגיגה יח, סע"א)

The Torah has sent you only to the ḥakhamim [for them] to tell you [on] which day [labor] is forbidden and [on] which day it is permitted (since it is the ḥakhamim who fix the Jewish calendar), [and] which [manner of] labor is forbidden and which is permitted [on the intermediate days of Pesah and Sukkoth].

\* This is the reading in ב, בכורות כו, in some manuscripts of R. Hananel's commentary there. Our printed editions of חגיגה, however, read לא מסרדן (instead of לא מסרד), Scripture sent them (= the data) only to the ḥakhamim.

### לא משמע ליה (להו. pl.)

לא מוכן לו. אינו דורש.

For him [the Biblical passage] does not

indicate (the conclusion that others have derived).

He does not accept the interpretation.

ר' שמואל בר נחמני — מאי טעמא לא אמר מ"בזמניהם? "זמן", "זמנים", "זמניהם" לא משמע ליה. (מגילה ב,א ע"פ אסתר ט:לא)

[As for] R. Sh'muel b. Nahmani — for what reason did he not say [that reading the scroll of Esther on several dates is derived] from [the word] "in their times"? For him [the distinction between the words] "time," "their time," and "their times" does not indicate [such a conclusion].

SEE: משמע, דרש

### לא נצרכה/נצרכא אלא\*

it is not necessary except; it is needed only  
This expression introduces a resolution of a difficulty: In response to the contention that the text is superfluous or difficult, it is argued that the text is indeed appropriate because it clarifies the halakha in a particular case or according to a specific tanna.

"ויהודעת להם את הדרך ולכן בה" "את הדרך" — זו גמילות חסדים ... "בה" — זו קבורה. היינו גמילות חסדים לא נצרכה אלא לזמן ואינו לפי קבורה. (בבא מציעא לב, ע"פ שמות יח:כ) ["And you shall teach them the path so that they shall walk in it"] "The path" — this refers to lovingkindness ... "In it — this refers to [the mitzva of] burial. [But] this is [included under the category of] lovingkindness! ["In it"] is needed [to teach the mitzva of burial] only in the case of an elder [whose performing a burial might be regarded as] beneath his dignity (and as such it would not be required unless it be a specific duty).

\* In a few instances, אלא does not appear after נצרכה (e.g., בבא מציעא עא,א), but such readings are contradicted by manuscripts.

SEE: לא צריכא

### לא סגי/סגינא דלא אי אפשר שלא ...

it is not possible that ... not (= it must be)

לא סגינא דלא מיתבא מתניתא (ב"ק סט, סע"א ע"פ כת"י) it is not possible that the baraita not be transposed (= the baraita must be transposed)

SEE: סגי

### לא סיימוה קמיה לא סיימו אותו לפניו

they had not completed [reciting] it in front of him

In order to explain the reaction of a certain ḥakham to a case that was presented to him, it is argued that he was not told a crucial fact (as in or he was not informed of the final part of a baraita (as in סע"ב ע, סע"ב)).

SEE: סיים

### לא סלקא דעתך לא תעלה על דעתך

Let it not occur to your mind!

Do not imagine [such a possibility]!

This expression is a sharp rejection of an argument that has been raised. Then the Talmud proceeds to to explain why it is rejected.

מנלו דמניסו מנינו? דילמא מתשרי מנינו? לא סלקא דעתך! (ראש השנה ב,ב)

From where do we know that we count [the year] from [the month of] Nisan? Perhaps we [should] count from Tishri! Do not imagine [such a possibility]!

SEE: סליק

### ולא עוד אלא ש- and not only that but ...

מפני מה זכו בית הלל לקבוע הלכה כמותן? מפני שנוחין וצולבין הין, ושונין דבריהן ודברי בית שמאי; ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן. (עירובין יג,ב) Why did Beth Hillel merit that the halakha be fixed according to them? Because they were pleasant and humble, and they taught their own rulings and the rulings of Beth Shammai; and not only that, but they mentioned the rulings of Beth Shammai before their own rulings.

### לא פלוג רבנן לא חלקו חכמים

The ḥakhamim did not differentiate.

In Rabbinic legislation, a decree is sometimes enacted "across the board," irrespective of differences in circumstances.

מחיצות לקלוט דרבנן ... לא פלוג רבנן בין איתנהו למחיצות בין ליתנהו למחיצות. (בבא מציעא נג,ב) [The law that] the walls [around Jerusalem have the power] "to retain" [the second tithe] (so that once produce having the status of the second tithe has been brought into the city, it can no longer be redeemed) is an enactment of the ḥakhamim ... The ḥakhamim did not differentiate whether the walls (around Jerusalem) are [standing] or not.

### ולא פליגי

(1) ואינם חלוקים and they do not disagree

The two tannaim or amoraim whose statements diverge are not really in conflict — because of a reason that is immediately presented in the Talmud.

ולא פליגי: הא דמקרב שוקא, הא דמרחק שוקא. (כתובות א,א)

and they do not disagree: this [statement refers to a case] where the market-day is near; the other where the market-day is distant. (In other words, each ḥakham refers to a different situation.)

ולא פליגי: מר כי אתריה, ומר כי אתריה. (פסחים ג,א וש"נ) and they do not disagree: one [speaks] according to his own locality, and the other according to his own locality.

ולא פליגי: הא לו, והא להו. (קידושין כט,ב וש"נ) and they do not disagree: this is for us (= Babylonian Jewry), and that is for them (= the Jews in Eretz Yisrael).

מר אמר חדא, ומר אמר חדא — ולא פליגי. (ב"מ יא, רע"א) One speaks of one [situation], and the other speaks of another [situation] — and they do not disagree.

(2) וכי אינם חלוקים?!

Do they [really] not disagree?!

This less common usage presents a difficulty or contradiction.

ולא פליגי? והא מילג פליגי! (זבחים ל, רע"ב ורש"י שם: בתמיהה)

Do they [really] not disagree?! Behold they certainly disagree!

SEE: ... (ו)הא ...

### לא פסיקא ליה לא פסוק לו; לא ברור לו

[it is] not clear-cut to him

For an example — see פסיקא ליה

### לא צריכא\*

The syntax of this expression and its precise translation are uncertain, hence two different interpretations will be presented:

(1) אינה צריכה ... It is not necessary ...

The difficulty that was raised does not merit serious consideration.\*\*

(2) לא! צריכה ...

No (difficulty)! [This text] is necessary ...

Whatever its literal translation, this expression introduces a resolution of a difficulty. In response to the contention that the text is superfluous or difficult, it is argued that the text is indeed appropriate, because it clarifies the halakha in a particular case or according to a specific tanna.

משנה: אכל מעשר שני והקדש שלא נפדו ... אין מזמנין עליו (ברכות מה,א: משנה פ"ז מ"א)

תלמוד: פשיטא! לא צריכא שנפדו ולא נפדו כהלכתו: מעשר שני כגון שפדאו על גבי אסימון ... הקדש שחללו על גבי קרקע (ברכות מז,ב)

MISHNA: [If] one ate [produce of] the second tithe or [of] sacred property that was not redeemed, ... he is not [counted as part of a company] for Birkath HaZimmun (because the food he ate was forbidden).

TALMUD: It is obvious! No! [This halakha in the Mishna] is necessary [in a case] where they were redeemed — but not redeemed properly: the second tithe, where he redeemed it with a token (but not with real money as required) ...; sacred property, where he redeemed it with real estate ...

\* In a few instances, לא צריכא אלא occurs in our editions (as in סנהדרין ז,ב), but such readings are contradicted by Talmudic manuscripts, e.g., (כת"י"מ שם), לא נצרכא אלא (לא מסרדן), Scripture sent them (= the data) only to the ḥakhamim. Thus לא צריכא is used consistently without an אלא, while

אלא. Therefore consistently includes נצרכה אלא. Jastrow's explanation of אלא — with אלא always understood — is very difficult. Both expressions, however, serve to introduce resolutions of difficulties, and there seems to be no substantial difference between them.

זו אינה צריכה לננים: Compare the Hebrew expression: (ב"מ טז, סע"א ורש"י שם) *this need not be [considered] inside*. SEE: פליג

## לא קא מיבעיא לן ... כי קא מיבעיא לן

... אין לנו שאלה; קש"ש לנו שאלה. [In such a situation] there is no (halakhic) problem for us; (however) where there is a (halakhic) problem for us [is in the following situation] ...

This formula is used to define the scope of a halakhic problem.

בעו מיניה מרבא: בהמת ארנונה חייבת בבכורה או אין חייבת בבכורה? כל היקא דמצי מסלק ליה בזוזי לא קא מיבעיא לן דחייבו; כי קא מיבעיא לן היקא דלא מצי מסלק ליה בזוזי. מאי? (פסחים ו,א)

They asked Rava: Are cattle that are liable to [be collected by the Roman authorities as] a tax subject to the (Torah) law of [the] first-born or not subject to the law of [the] first-born? In a case where one can put him (= the tax-collector) off with money (instead of paying an animal) there is no (halakhic) problem for us that it is [indeed] subject [to the law of the first-born]; (however) there is a problem for us where one cannot put him off with money. What is [the ruling]? SEE: לא תיבעי לך כי תיבעי לך ... מיבעי

## ולא קשיא

ואינה קשה. [This situation] is not difficult. This expression introduces a resolution of a difficulty: It is argued that the fact that the two texts contradict one another is not difficult — either because each text deals with a different situation or because each one follows a ruling issued by a different halakhic authority.

משנה: מי ששב בדרך ולא היה בידו כליב לטול, לכשיפגוש לביתו יטול על שולחנו. (סוכה לז, רע"א: משנה פ"ג מ"ט) תלמוד: אמרת: נוסלו על שולחנו — למימרא דמפסיק, ורמינהו: אם התחילו, אין מפסיקין! אמר רב ספרא: לא קשיא — הא דאיכא שהות ביום, הא דליקא שהות ביום. (סוכה לז,א) MISHNA: [If] someone was travelling on the road and has no lulav to take [for the mitzva] — when he comes home, he must take [it, even if he remembers in the middle of eating] at his table.

TALMUD: You said: He must take it [even] at his table — indicating that he must interrupt [his meal to do the mitzva]. But note the contradiction between them (= that mishna and the following mishna): If they have begun [to eat a meal], they need not stop [to perform the mitzva]! Rav Safrā said: [this] is not difficult. The latter [mishna deals with a case] where

there will still be time left in the day [to perform the mitzva], while the former [deals with a case] where there will not be time left.

SEE: מאי קשיא, הא ... (ו)הא ... קאן ... קאן ...

## לא ראי ... כראי ...

[The law] applicable to ... is not applicable to ... לא ראי הקרו, שכוונתו להזיק, כראי השו, שאין כוונתו להזיק. (בבא קמא ד,א וע' רש"י סוף ד"ה "ולא ראי") The law [of damages] applicable to [one's animal's] "horn" (such as goring) where its intention was to cause damage is not applicable to [damage caused by] the "tooth" (such as the animal's eating) where its intention was not to cause damage.

\* Rashi explains: "אין דין הקטוב בזה ראוי להחזיק בזה." The law that is written regarding this [case] is not properly applicable to that [case]. It appears that Rashi regards ראי as the equivalent of ראוי, proper, in the sense of proper to be applied.

SEE: (ו)חזר הדין לא ראי זה כראי זה, לא הרי ... כהרי ...

## לא שמיע לי כלומר לא סבירא לי

לא שמעתי, כלומר: איני סבור. It has not been heard by me, in other words: I do not hold [that view].

This declaration is made by an amora who is defending his position against a statement made by an amora of an earlier generation.

For an example — see עירובין קב,ב וש"נ

## לא שנה לא שנה; אין הבדל

"it did not differ"; there is no difference מ"מקרא" אמר ר' חמנא אבל לא שכיירות, או דילמא לא שנה? (בבא מציעא נז,ב ע"פ ויקרא כה:יד) The Torah stated "a sale" (as subject to the prohibition of overcharging) but not a rental — or perhaps there is no difference? SEE: שנה

## לא שנה ... ולא שנה ... לא שנה ... ולא שנה ...

There is no difference between ... and ...; It makes no difference whether ... or ...

לא שנה ברשות הרבים ולא שנה ברשות היחיד — נוטל ומקריז. (בבא מציעא כג,א)

It makes no difference whether [the objects are found lying] in a public thoroughfare or on private property — [he] must pick [them] up and announce [them].

## לא שנו אלא ... אבל ...

They applied [the text] only ..., but ... With this formula an amora limits the scope of the halakha in a mishna or a baraita.

משנה: מקום שנהגו לברך — יברך; ושלא לברך — לא יברך. (מגילה כא,א: משנה פ"ג מ"א)

תלמוד: אמר אביי: לא שנו אלא לאחריה, אבל לפניו מצינו לברך. (שם כא,ב)

MISHNA: [In] a locality where they were accustomed to recite a b'rakha, one should recite a b'rakha (in connection with reading the scroll of Esther); [where they were accustomed] not to recite a b'rakha, one need not recite a b'rakha.

TALMUD: Abbayé said: They applied [the mishna] only to the b'rakha after it (= the reading of Esther), but before it there is a duty to recite a b'rakha (irrespective of prevailing custom).

SEE: שנו

## לא תיבעי לך כי תיבעי לך ...

... לא תהיה לך שאלה; כשתהיה לך שאלה ... (According to one opinion or in one case) there will be no (halakhic) problem for you; (however) there will be a (halakhic) problem for you (according to the other opinion or in a different case).

This formula is used to define the scope of a halakhic problem.

For an example — see סע"ב

SEE: תיבעי, לא קא מיבעיא לן ... כי קא מיבעיא לן ...

## לא תעשה

"Do not do!"; a negative commandment; a (Biblical) prohibition

ואנו עוברין בלא תעשה: המלוה, והע"ב, והע"ב. (בבא מציעא עה,א: משנה פ"ה מ"א)

And the following transgress a (Biblical) prohibition [of usury]: The lender, and the borrower, and the cosigner, and the witnesses.

\* Sometimes the fuller expression, מצות לא תעשה, is found. SEE: לאו

## לאו

(1) לא "אין" ו"לאו" ורפ"א בידה. (שבת קיג,א רש"י שם וש"נ) "Yes" and "no" — it was weak in his hand. (= He sometimes replied positively and sometimes negatively: He was uncertain about it.)

(2) לא לאו אורח ארעא. (בבא מציעא פד,ב) It is not the way of the land. (= It is not proper.)

(3) האם לא ...? Is it not?! Does it not?! לאו הוא הדין למרחץ? (שבת י, סע"א) Doesn't the same rule apply to a bathhouse?!

## (4) מצות לא תעשה

"a don't"; a negative commandment; a (Biblical) prohibition

דומיא דלאו ד"חסימה" (מכות יג,ב) [a prohibition that is] similar to the prohibition of muzzling\*\*

\* In this sense, לאו is used as a noun and sometimes appears in the plural לאוי or לאוי.

Don't muzzle an ox while it is threshing, is regarded as a prototype for prohibitions in the Torah that are subject to the punishment of flogging. Prohibitions excluded are described in the entries: לאו שאין בו מעשה, לאו שניתק לעשה, and לאו שניתן לאזהרת מיתת בית דין. SEE: איסור לאו

## לאו אדעתא לא על דעתא

There are (at least) two different interpretations of this expression:

(1) לא הייתי זכור\*, לא נתתי לבי\*\* I did not recall; I was not aware.

(2) לא הייתי סבור\*\* It is not in accordance with my opinion. I do not agree.

\* Rashi on סע"א

\*\* Rashi on רע"א

\*\* Rashi in the same comment on שבת, quoting his teachers.

## ולאו אותביניה חדא זימנא

האם לא השבנו (= הקשינו) עליו פעם אחת? But did we not (already) refute him once?!

This rhetorical question is presented by the Talmud when a second difficulty is raised against an amora's halakha before the first difficulty has been resolved. Since the first difficulty is outstanding, it is argued, why raise a second?

For an example — see פסחים קב,א ורשב"ם שם

## ולאו איתמר עלה הלא נאמר עליה ...?

But has it not been stated in connection with it (= this text) ...?!

SEE: הלא איתמר עלה for explanation and example.

## לאו בפירוש איתמר אלא מכללא איתמר

לא בפירוש נאמר, אלא מכלל (נאמר). It was not stated explicitly, but by implication.

The halakhic ruling that has been attributed to a particular amora was not actually stated by him. In fact, it was deduced by his students from another ruling of his about a case that is not identical to the one under discussion; hence, their deduction is problematic.

ברכות ט,א וש"נ and בבא מציעא לו,א

\* In some cases, the verb איתמר is not repeated.

## לאו דוקא לא בדיוק (כך)

not exactly; loosely; not necessarily; not exclusively

For an example — see דוקא

## לאו הָבָא מִכְלָל עֲשֵׂה

a negative injunction that is inferred from a positive command (without an explicit Biblical prohibition)

"וַיֹּאכְלוּ אֶת הַבֶּשֶׂר בַּלַּיְלָה הַזֶּה": בַּלַּיְלָה — אִינוּ בָּיִם — לֹא. הָאֵל לֹא הָבָא מִכְלָל עֲשֵׂה הוּא, וְכָל לֹא הָבָא מִכְלָל עֲשֵׂה — עֲשֵׂה! (פסחים מא, סע"ב ע"פ שמות יב:)

"And they shall eat the flesh (of the Pesah offering) during this night": at night — yes; during the day — no. [But] this (not eating it during the day) is a negative injunction inferred from a positive commandment ("and they shall eat ..."), and every negative injunction inferred from a positive commandment (and is not punishable by lashes)!

SEE: איסור עֲשֵׂה

**לֹא כֹל כְּמִינִיהָ\*** לֹא כֹל הֵימְנוֹ; לֹא הֵכֵל מִמֶּנּוּ  
"not everything is from him"; he does not have the legal power; he is not believed (in court)

בְּגִנּוּבֵינוּ, לֹא כֹל כְּמִינִיהָ. לְאִחְזוּקֵי אֵינִישׁ בְּגִנְבֵי לֹא מִחְזְקֵינוּ.  
(שבועות מו, ב)

[If the owner of the house claims that the articles the other man has taken have been] stolen, he is not believed. We do not presume a man to be a thief.

\* (1) The prefix -כּ, which is apparently used for emphasis, is not translated into English.

(2) Besides the suffix הֵי, other suffixes may appear — such as תּ, you, in כְּמִינְךָ, and הֵי, her, in כְּמִינֶיהָ.

SEE: כֹּל כְּמִינִיהָ

## לאו מִילְתָּא הִיא

לֹא כְּלוֹם הוּא "it is not anything"

(1) it (= the halakha just quoted) is not correct  
מִתֵּר לֹא לְאָדָם לְהַלּוֹת בְּנֵי וּבְנֵי בֵּיתוֹ בְּרִבְיָה, כְּדִי לְהַטְעִימָן טַעַם רִבְיָה. וְלֹא מִילְתָּא הִיא, מִשּׁוּם דְּאֵתִי לְמַסְרָהּ. (בבא מציעא עה, סע"א)

One is permitted to lend (money) to his sons and to (other) family members with interest, in order to give them the (bitter) taste of interest. But it (= this halakha) is not correct, because they might get used (to interest).

(2) it is not substantial; it is not significant  
For examples — see R. Y'huda in the next entry and מִילְתָּא.

## לאו מִילְתָּא הִיא דְּאִמְרֵי

לֹא כְּלוֹם הוּא [מִה] שְׁאִמְרֵתִי ...

What I (previously) said is not correct ...

With this declaration, an amora retracts the explanation or statement he himself proposed. Subsequently, he presents the evidence that convinced him to change his mind.

רַב יוֹסֵף אָמַר: ... כִּי פִלְגִי בְּדִבּוּרָא בְּעֻלְמָא. ר' מֵאִיר סָבַר:

דִּבּוּרָא מִילְתָּא הִיא, וְר' יְהוֹנָתָן סָבַר: דִּבּוּרָא לֹא מִילְתָּא הִיא. הָדָר אָמַר רַב יוֹסֵף: לֹא מִילְתָּא הִיא דְּאִמְרֵי, דְּאִפְּלוּ לִר' יְהוֹנָתָן בְּדִבּוּרָא נְמִי חִיבֵי מְחִיב ... (סנהדרין סא, א)  
Rav Yosef said: ... In this case [the tannaim] disagree — in a case of a mere declaration (that one will engage in idolatry): R. Méir holds: A declaration is something [punishable], and R. Y'huda holds: A declaration is not something [punishable]. Subsequently Rav Yosef said: What I (previously) said is not correct, for even according to R. Y'huda one certainly is subject to punishment for a declaration ...

## לאו שְׁאִין בּוּ מַעֲשֵׂה

a Biblical prohibition whose transgression does not involve a physical act

"לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר" ... ר' יַעֲקֹב אָמַר: ... הֵנָּה לִיה לֹא שְׁאִין בּוּ מַעֲשֵׂה, וְכָל לֹא שְׁאִין בּוּ מַעֲשֵׂה אֵין לֹקִין עָלָיו. (סנהדרין סג, סע"א-רע"ב ע"פ שמות יב:)

"You shall not leave over any of it (= the Pesah offering) until morning ..." — R. Ya'akov says: ... it is a Biblical prohibition whose transgression does not involve a physical act, and one is not flogged because of (transgressing) a Biblical prohibition that does not involve a physical act.

## לאו שְׁבִכְלֻת

a Biblical prohibition that [is stated] in general terms (and includes several distinct Torah prohibitions)

מִנּוּ לְאוֹכֵל מִן הַבְּהֵמָה קֹדֶם שֶׁתֵּצֵא נֶפֶשׁ שְׂחֹא בְּלֹא תַעֲשֶׂה? תִּלְמֹד לֹמַר: "לֹא תֹאכְלוּ עַל הַדָּם". דָּבָר אַחֵר: "לֹא תֹאכְלוּ עַל הַדָּם" — לֹא תֹאכְלוּ בֶּשֶׂר וְעֲדִין דָּם בְּמִזְרָק ... ר' יַעֲקֹב אָמַר: מִנּוּ לְסִנְהֶדְרִין שֶׁהֲרֹגוּ אֶת הַנֶּפֶשׁ שְׁאִין טוֹעֲמִין כְּלוֹם כָּל אוֹתוֹ יוֹסֵף תִּלְמֹד לֹמַר: "לֹא תֹאכְלוּ עַל הַדָּם" ... וְאָמַר ר' אֲבִין: ... עַל כּוֹסִם אֵינוּ לֹקֶה, מִשּׁוּם דְּתָנָה לִיה לֹא שְׁבִכְלֻת. (סנהדרין סג, א ע"פ ויקרא יט:ב)

From where [do we derive that] one who eats of [the flesh of] an animal before it expires violates a negative commandment? The Torah teaches: "Don't eat anything with the blood (= life)"! Another explanation: "Don't eat anything with the blood!" — Don't eat the flesh [of an offering] while the blood is still in the sprinkling vessel. R. Akiva says: From where [do we derive that] a court that has executed a person must not eat anything during that whole day [of the execution]? The Torah teaches: "Don't eat anything with the [shedding of] blood." And R. Abin said: For none of these transgressions is the offender flogged, because it is a Biblical prohibition that is stated in general terms (and includes all the above Torah prohibitions).

## לאו שְׁנִיתָן לְאַזְהָרַת מִיתַת בֵּית דִּין

a Biblical prohibition that was designated as a warning for [an offense punishable by]

death at the hands of the court

The Torah has imposed the death penalty upon one who deliberately violates certain Biblical prohibitions. Such a prohibition is regarded as a warning only against the death penalty; according to the authoritative halakhic view, one who violates it is not subject to flogging — the penalty for violating most Biblical prohibitions.

(1) Therefore, if someone violates the prohibition but the death penalty cannot be imposed because of a technical reason, he is exempt not only from the death penalty but even from the penalty of flogging.

(2) When both an offense punishable by the death penalty and a lesser offense are subsumed under the same prohibition, if one commits the lesser crime, he is exempt not only from the death penalty but even from flogging.

הַמְחִמֵּר אַחֵר בְּהִמָּתוֹ בְּשִׁבְתָּ פְטוּר מִכְּלוֹם ... דְּתָנָה לִיה לֹא שְׁנִיתָן לְאַזְהָרַת מִיתַת בֵּית דִּין. (שבת קנד, סע"א ורש"י שם)

One who drives his (laden) animal on the Sabbath is exempt from any punishment (from the court) ... because it is [a case of] a prohibition that was designated as a warning for [an offense punishable by] death at the hands of the court.\*

\* The prohibition (לֹא תַעֲשֶׂה כָל מְלָאכָה (שמות כ:)) do not perform any labor, is the warning against performing any one of the thirty-nine labors on the Sabbath that are subject to the death penalty. As such, it cannot also be the warning for the lesser offense of driving a laden animal, which is subsumed under the same prohibition. As a result, that lesser offense is not subject to flogging.

SEE: יִתָּן

## לאו שְׁנִיתָן לְעֲשֵׂה

a Biblical prohibition [the punishment of] which has been cancelled by [the performance of] a positive commandment\*

After a person violates certain negative commandments, the Torah grants him the opportunity to perform a particular positive commandment instead of incurring the punishment of flogging.

מִשְׁנָה: הַנוֹסֵל אֶם עַל הַבָּנִים ... מִשְׁלַח וְאֵינוֹ לֹקֶה. זֶה הַקֵּל: כָּל מִצְוֹת לֹא תַעֲשֶׂה שְׁלֹשׁ בָּהֶם קוֹם עֲשֵׂה — אֵין לֹקִין עָלֶיהָ. (חולין קמא, סע"א: מִשְׁנָה פ"ב מ"ד ע"פ דברים כב:ד)

תלמוד: ... לֹא שְׁנִיתָן לְעֲשֵׂה אֵין לֹקִין עָלָיו. (שם)

MISHNA: [If] one takes the mother [bird] together with the young ..., he must let [the mother bird] go, and he is not punished with flogging. This is the general rule:

One is not punished with flogging [for the violation of] any negative commandment that is coupled with a [positive commandment] "get up and do."

TALMUD: ... One is not punished with flogging for violating a Biblical prohibition [whose punishment] is

cancelled by [the performance of] a positive commandment.\*

\* The translation of the verb (יִתָּן) is uncertain. See Rashi on מכות טו, סע"א. Another possibility: A prohibition that has been transformed into a positive commandment.

\*\* Whether the actual performance of the positive commandment is essential in order to exempt him from the punishment of flogging is the subject of a debate in the Talmud (מכות טו, א-ב)

indeed! בְּאִמְרָתוֹ **לֹאֵי/לֹאֵי\***

לֹאֵי! אִמְרָתוֹ מְפַנֵּי. \*\* (שבת סד, א ע"פ כת"י ורש"י שם)  
Indeed! It (= the Biblical passage) is [redundant and hence] completely free [for interpretation.]

\* The etymology may be לֹאֵי+הִיא, is it not [so/!]

\*\* The infinitive אִמְרָתוֹ adds emphasis to the present מפני, which has been expressed in English by completely.

**לְאַלְתֵּר\*** (= עַל-אֲתֵר) עַל הַמָּקוֹם; מִיד

"on the spot"; immediately; forthwith

צְדִיקִים גְּמוּרִין (כְּתוּבִין וְנִחְתָּמִין לְאַלְתֵּר לְחַיִּים. (ר"ה טז, ב)  
The completely righteous are immediately inscribed and sealed for life.

\* From this adverb, Modern Hebrew has developed the verb לְאַלְתֵּר, to improvise.

SEE: לְהִדִּי

**לְבַר/לְבָרָא/לְבָרַי** חוּצָה outside

SEE: בָּר, בָּר

**מִלְבָּר** מִבְּחוּץ from the outside

SEE: (מִלְבָּר, בָּר

**לְבַר מִ-** חוּץ מִ- outside of; except for

SEE: בָּר

**לְבֵתֵר דִּ-** בֵּתֵר דִּ- SEE:

**לְגוֹ** לְתוֹךְ; בִּפְנִים into; inside

SEE: (לְגוֹ)

**לְגִי/לְגָיו**

**לְפָנִים; כְּלָפֵי פָנִים** inside; to the inside

SEE: (לְגִי)

**מִלְגִּי**

**מִבְּפָנִים** from the inside; from within

SEE: (מִלְגִּי)

**לְגַמְרֵי** לְחֻלוּטִין completely; absolutely

נִפְקָא לָהּ מִרְשׁוֹת אָדוֹן לְגַמְרֵי. (קידושין ד, א)  
She leaves the authority of [the] master completely.

**לְדִידִי** לְדַעְתִּי; לִי עֲצָמִי

**according to my [opinion]; to me [personally]; to me myself**

See the next three entries for examples.

SEE: דִּידִי

**לדידי ... אלא לדידכו אודו לי מיהא/מיהת ד-**

לדעתה ... אלא לדעתכם, הודו לי מכל מקום ש-...  
According to my [opinion] (the halakha is ...);  
but according to your opinion, you should at  
least agree with me that ...

This resolution of a difficulty with regard to a  
tanna's halakhic statement is sometimes achieved  
through the reinterpretation of the statement, as  
follows: In formulating his halakha, the tanna  
took into account his opponents' view only for the  
sake of argument and stated a halakha that he  
expects his opponents would concede. In reality,  
however, this tanna rejects his opponents' opinion  
entirely.

אמר ר' יהודה: ... ביצה שנולדה בראשון תאכל בשני ... רבינא  
אמר: ר' יהודה לדבריהם דרבנן קאמר להו: לדידי, אפילו  
בראשון נמי שריא ... אלא לדידכו, אודו לי מיהת דבשני  
שריא ... (ביצה ג, סע"א-רע"ב)

R. Y'huda said: ... An egg laid on the first [day of  
Rosh HaShana] may be eaten on the second [day] ...  
(This statement is difficult, because it contradicts  
another statement of R. Y'huda that permits the egg  
on the first day.) Rabina said: R. Y'huda was  
speaking to the Hakhmim according to their point of  
view (which holds that such an egg may not be eaten,  
as if to say): According to my [opinion], the egg is  
permitted even on the first day too ..., but, according to  
your opinion, you should at least agree with me that it  
is permitted on the second day!

**לדידי חזי לי**

"לי עצמי נראה", אני בעצמי ראיתי (במו עיני)

I myself saw (with my own eyes)

לדידי חזי לי "זבת חלב ודבש" דכל ארעא דישראל. (מגילה  
יא, ורש"י שם)

I myself saw "the flow of milk and honey" of all of  
Eretz Yisrael (with my own eyes).

**לדידי מיפרשא לי מיניה דר' ...**

לי עצמי מפרשת מר' ...

to me [personally], it was explicitly stated  
by R. ...

With this expression, an amora presents a version  
of the halakha under discussion, in the name of a  
recognized authority. The amora emphasizes that  
this version is the correct one, because he himself  
heard that authority state it explicitly.

For an example — see:

ר' יצחק בר נחמני בשם ר' יהושע בן לוי (ברכות לד, רע"ב)

**לה**

to/for her; to/for it (f.)

(1) לה

her/it (f.)

(2) אותה

SEE: -ל and its notes

against; at

לחדי/לבהדי מול; ב-

Set two against two! (אוקי תרי לחדי תרי (כתובות ב,א)

SEE: בהדי

**להדיא**

בגלוי; ישירות; מיד

openly; directly; immediately

לאו אורה ארעא למיעל להדיא. (יומא נא, סע"ב - נב, רע"א)

It is not proper to go directly.

SEE: בהדיא

**להדר/ליהדר/נהדר/ניהדר** fut. (הדר אפעל)

יחזיר; יחזיר

let him give back; let us give back

ליזיל להדר לי פירי דמן ההוא יומא עד האידנא! (כתובות  
קד,ב)

Let him go and give me back the produce

from that day until now!

SEE: הדר

**להו/להון**

to them; for them

(1) להם

them

(2) אותם

SEE: -ל and its notes

SEE: (ל)הודיעך כח ד-

**להודיעך כח ד-**

**להלו** there; elsewhere (in the Biblical text)

From the perspective of the Talmud or Midrash,  
this word refers to a pasuk other than the one  
currently under discussion (either earlier or later  
in Scripture).

נאמר כאן: "יקום על שם אחיו", ונאמר להלן: "על שם אחיהם  
יקראו בנחלתם". (יבמות כד,א ע"פ דברים כהו ובראשית  
מח,ו)

Here (in דברים) it is stated: "He shall succeed in the  
name of his (dead) brother," and there (in בראשית) it  
is stated: "They shall be called after the name of their  
brothers with respect to inheritance."

log

לוג\* (לוגין pl.)

This measure of volume is equal to the contents of  
six eggs.

\* This measure is also used in יד. See the table of  
weights and measurements in Appendix II.

to say

לומר inf. (אמר)

SEE: אמר, תלמוד לומר, קלומר

**לוקה\*** act. prt. (לקי)

afflicted; punished by flogging

ואלו הן הלוקין (מכות יג,א: משנה פ"ג מ"א)

and these are [the wrongdoers] who are punished by  
flogging

\* This participle has a passive meaning, even though its  
form is active. An active meaning — flogging, inflicting lashes  
— is expressed by the active participle of the הפעיל לקי.  
SEE: לקי, the Aramaic parallel

**לוקים/נוקים** fut. (קום אפעל) נעמיד; נעמיד

let him establish; let us establish

For an example — see the next entry.

**לוקמה/לוקמא ב-** ונעמיד אותה ב-...

But let him establish it (= explain the text)  
with reference to ...!

לוקמה בגזלן! (בבא בתרא מד, רע"א)  
But let him establish it (= the halakha in the  
baraita) with reference to [the case of] a robber!

SEE: אוקים

**לחוד\*** לבד; בפני עצמו alone; separate

זמן תפלה לחוד, וזמן תורה לחוד. (שבת יא,א)  
There is a separate time for prayer and a separate time  
for Torah study.

This word is also used with personal-pronoun  
suffixes:

by himself; by itself (m.) לחודיה לבדו

by herself; by itself (f.) לחודה לבדה

by themselves לחודיהו לבדם

האי לחודיה קאי, והאי לחודיה קאי. (סנהדרין פח, סע"ב ועוד)  
This one stands by itself, and that one stands by itself.

\* This word is popularly pronounced לחוד.

**לחיי**

"לחיים", טוב ונפה

[it is] good; [it is] right; very well

בשלמא כולח — לחיי, אלא "שלא יהא הילוכך של שבת  
כהילוכך של חול" — מאי היא? (שבת קיג, רע"ב)

Granted all the other [regulations] — very well, but  
what is [meant by] "that your walking on the Sabbath  
shall not be like your walking on weekdays"?

SEE: בשלמא ... שפיר

**ולטעמיד** SEE: (ול)טעמיד

**ליבא**

לב

heart; opinion\*  
הקדוש ברוך הוא ליבא בעי. (סנהדרין קוב,ב)  
The Holy One Blessed Be He requires the heart.

\* Since the heart is regarded as the seat of a person's  
innermost feelings, inclinations, and thoughts — ליבא has  
a secondary meaning, opinion, mostly in the expression  
— אליבא ד, according to the opinion of.

**ליבעי** fut. (בעי) יהא צריך; יצריך

let him/it require; it should require

ליבעי שבעים וחד (סנהדרין יג, סע"ב).

Let [ordination] require seventy-one [judges]!

SEE: בעא

**ליבעי רחמי**

יבקש רחמים:

"let him seek mercy!" let him pray! he should  
pray (to God for help)

For an example — ברכות נה,א

**ליגמר/ליגמור/ניגמר** fut. (גמר) ילמד; ילמד

let him learn; let him derive; let us derive

SEE: גמר

**וליגמר מינה**

ולמד ממנה: And let us derive from it!  
This expression is used to raise a difficulty that can  
be paraphrased as follows: Why not regard this  
case as a prototype and apply its halakha to other  
cases as well by analogy?!

ברייתא: אם היה כהן והיה בבית הקברות או שהיה זקן ואינה  
לפי קבירו ... לך נאמר: "והתעלמת".

תלמוד: וליגמר מינה! (ברכות יט, סע"ב ע"פ דברים כב,א)  
BARAITHA: If he was a kohen and it (= a lost article)  
was in a cemetery, or if he was an elder and [handling]  
it was not in keeping with his dignity ... for such  
[situations] it is stated (in the Torah): "And you may  
hide yourself (and evade the duty of returning the lost  
article to its owner)."

TALMUD: And let us derive from it (= the baraita,  
that human dignity takes precedence over any mitzva  
in the Torah — a conclusion that is unacceptable)?!

**ליה**

to him/it (m.); for him/it  
him/it (m.) לו (1)  
אותו (2)

SEE: -ל and its notes

**ליהדר/ניהדר** fut. (הדר)

let him/it go back יחזר

וליהדר וליגבה ניהליה! (כתובות קיא,א)

And let him go back and collect it for him!

SEE: הדר

**ליהדר** SEE: להדר

**ליהוי/ניהוי** fut. (הוי) ליהוי/ניהוי (pl.)

let him/it be; it should be יתהא; יתהא

אי לא אתינא עד תלתין יומין, ליהוי גיטא! (גיטין ל, רע"א)  
If I do not arrive within thirty days, let [this] be a  
(valid) bill of divorce!

\* This word is sometimes used in Modern Hebrew in the  
expression להוי ידוע, let it be known.

SEE: הוה

**ליזיל** fut. (אזל) ילך

let him go

For an example — see להדר

SEE: יזיל, אזל

ליחוש/ניחוש fut. (חשש) יחשש; נחשש

let him suspect; let him be concerned; let him take (the possibility) into account; let us suspect / be concerned / take into account

ולחוש דלקא לאו אביו הוא! (חולין יא, רע"ב)  
But let us suspect that he is not his father!  
SEE: חש

ליחזי/ניחזי fut. (חזי) יראא; נראא

let him see; let us see; let's investigate

ולחזי היכי נהגי? (בבא מציעא פג, רע"ב)  
But let's see how [people] conduct themselves!  
SEE: חזא

ליחייב/ניחייב (= לתחייב) prt. (חוב אתפצל)

יתחייב; יהא חייב; נתחייב

let him be responsible; let him be obligated; let us be responsible; let us be obligated

ובדיני שמיים נמי לא ליחייב! (בבא קמא נא)  
And let him also not be responsible according to the Heavenly judgment!  
SEE: איחייב

ליחשוב/ניחשוב/נחשוב fut. (חשב)

יחשוב; ימנה; יפרט  
let him consider; let him enumerate; let him specifyאטו תנא כי רוקלא ליחשוב וליזיל? (גיטין לג, רע"א וש"י)  
Should a tanna go on and enumerate (every detail) like a peddler (selling his wares)?!  
SEE: חשיב

ליטמא/ליטמי fut. (טמא פעל)

יטמא  
let it impart ritual uncleanness  
let it impart ritual uncleanness to a person or to clothes!

ליטמא/ליטמי (= לתטמי) fut. (טמא אתפצל)

יטמא  
let it become ritually unclean  
לא ליטמאו מגבן! (שבת טז, רע"א)  
let [the vessels] not become ritually unclean through [an unclean object's touching them on] their backs!  
SEE: איטמי

וליסעמיד (= לטעמיד) fut. (ול) טעמיד

ליטרא\* (ליטריין pl.)  
a pound (approximately)  
ליטרא זקב יש לי בידך. (שבועות לחב; משנה פ"ו מ"ג)  
I have a pound of gold in your possession.

\* The Latin equivalent is libra, whose abbreviation lb. represents pound in English.

לייט prt. (לוט)

מקלל  
"cursing"; condemning; denouncing  
אין תלמיד חכם רשאי לעמוד מפני רבו בשעה שעוסק בתורה.  
לייט עלה אביו. (קידושין לג, רע"ב וש"י)  
"A Torah scholar is not permitted to rise before histeacher while he (himself) is engaged in Torah study."  
Abbaya denounces it (= that teaching).

לייתי/לייתי/נייתי fut. (אתא אפעל)

let him bring  
יביא  
לסרח ליה ולייתי? (בבא מציעא לה, רע"א)  
Let the borrower take the trouble and bring [it]!  
SEE: אית, לית

ליכא (= לא+איכא) אין קאן; אין

it is not; there is not; there is none

וליכא

but it is not; but there is not  
This expression is often used to indicate that a halakhic requirement has not been fulfilled.  
יבש — "הדר" בעינן, וליכא (סוכה כט, רע"ב ע"פ ויקרא כגמ)  
a withered (palm branch is not suitable to be used as one of the four species on Sukkoth) — [because] we require a "goodly" one, but it is not

ליכא ל-

אין ל-; אי אפשר ל-

"there is no [basis] to"; it is impossible to; one cannot

אלא מהא ליכא למשמע מינה. (מגילה כבא, ועוד)  
But from this [text] one cannot derive [a definitive conclusion].  
SEE: אלא מהא ליכא למשמע מינה, לית

ליכול/ניכול prt. (אכל) יאכל

let him eat  
כל מאן דצריך ליתי וליכול! (תענית כ, רע"ב)  
Let whoever is in need come and eat!  
SEE: (ל)מיכל

ליכתוב

לכתוב

לילף/נילף fut. (ילף)

ילמד; ילמד  
let him derive; let us derive  
אי ילף, לילף כולה מהתם! (סנהדרין יד, רע"א)  
If he is deriving (the quality of the judges from that pasuk), let him derive everything (including the number of judges) from there!  
SEE: ילף

לימא/נימא\* fut. (אמר)

יאמר; נאמר  
let him/us say; shall we say  
Both לימא and נאמר, which are used interchangeably here and in the next six entries as well, introduce a proposal that is ultimately rejected in the course of the Talmudic discussion.\*לימא קרא "זמן!" (מגילה ב, ע"פ אסתר ט:לא)  
let the pasuk state "time!"לימא מתניתין דלא כר' יוסי? (בבא מציעא ג, רע"א ועוד)  
Shall we say [that] our mishna is not in agreement with [the opinion of the tanna] R. Yose?לימא תהי תיובתיה דר' אמין (תענית יד, רע"ב ועוד)  
Shall we say [that] it (= the baraita or mishna that was just quoted in the Talmud) will constitute a refutation of [the opinion of the amora] R. Ammi?לימא תנו סתמא כר' יוסי? (שבת מז, רע"ב ועוד)  
Shall we say [that] we have taught an anonymous mishna in accordance with [the opinion of the tanna] R. Yose (and, by implication, against the opinion of his opponent)?\* See: "לימא" תוס' ד"ה "לימא"  
SEE: אומר and the next six entries.

לימא בהא קמיפלגי

נאמר בזאת הם נחלקים ...?

Shall we say they disagree about this ...?  
This formula proposes that the two amoraim or tannaim, whose controversy has just been quoted, really differ about an issue that is more fundamental or more general than we might have thought. Subsequently, this interpretation of the controversy is rejected.משנה: הנודר מן המבושל מותר בצלי ... (נדרים מט, רע"א)  
משנה פ"ו מ"א

ברייתא: ר' יאשיה אוקר. (בבלי שם)

תלמוד: לימא בהא קמיפלגי — דר' יאשיה סבר: הלך אחר לשון תורה, ותנא דילו סבר: בנדרים הלך אחר לשון בני אדם?  
MISHNA: One who vows [not to eat] what is cooked is permitted [to ... eat what is] roasted ...

BARAITHA: R. Yoshiyya prohibits

TALMUD: Shall we say they disagree about this — that R. Yoshiyya holds: Follow Biblical language, while our tanna holds: In vows, follow the language of people (= the vernacular)?

SEE: (קמיפלגי) (which is popularly pronounced קמיפלגי)

לימא בפלוגתא דר' ... ור' ... קמיפלגי

נאמר בפלוגתא בין ר' ... לבין ר' ... חלוקין?

Shall we say [that] they disagree about [the same issue that is the subject of] the controversy between R. ... and R. ...?

This formula equates a controversy between tannaim or between amoraim with another tannaitic controversy. Subsequently, this equation is rejected.

לימא רב ורבא בר בר חנה בפלוגתא דבית שמאי ובית הלל קמיפלגי? (סוכה נא)

Shall we say [that] Rav and Rabba, the grandson of Hanna, disagree about [the same issue that is the subject of] the controversy between Beth Shammai and Beth Hillel?

SEE: (קמיפלגי) (popularly pronounced קמיפלגי), לימא כתנאי

לימא כתנאי\* (נאמר כתנאים)

Shall we say [that the controversy between the amoraim] is equivalent to [the

controversy between these] tannaim?

This expression introduces a baraita that presents a controversy between two tannaim. It is then argued that this early controversy in the baraita seems to anticipate a later controversy between two amoraim, which was quoted previously in the Talmud. Such a state of affairs is somewhat disturbing, because if the two controversies are indeed the same, why did the two amoraim present their respective halakhoth as their own independent opinions and fail to acknowledge their respective dependence upon the rulings of the earlier tannaitic authorities? Subsequently, this proposal is rejected, and it is shown that there may be a substantive distinction between the two controversies.

אמר שמואל: שנים שדנו — דיניהם דין. (סנהדרין ה, רע"ב)  
אמר ר' אבהו: שנים שדנו דיני ממונות — לדברי הכל, אין דיניהם דין. לימא כתנאי? ביצוע בשלשה — דברי ר' מאיר, וחקמים אומרים: פשרה בחד. (שם נא)

Sh'muel said: [If] two [judges] judged [a case], their judgment is valid ... R. Abbahu said: [If] two judged monetary cases — according to everybody (= all tannaim), their judgment is not valid ... Shall we say [that the controversy between these amoraim] is equivalent to [the following controversy between these] tannaim? Arbitration (which is assumed to be like any other monetary judgment) is by three — [according to] the opinion of R. Méir (like R. Abbahu who said two are not sufficient), but the Hakhamim say: Arbitration is by one (and thus two are surely sufficient, like Sh'muel).

\* A proposal of this nature that is eventually accepted in the Talmud is introduced by the word כתנאי without לימא. SEE: (קמיפלגי) (לימא כתנאי)

לימא מסייעא ליה (נאמר מסייעת לו)

Shall we say [that the following baraita or mishna] supports him?

This expression introduces a proof from a baraita or a mishna in support of an amora's halakha. The proof is subsequently rejected.\*\*

אמר ר' אמין: בדליקה התירו לומר: "כל המקבא אינו מפסיד". לימא מסייע ליה: נכרי שבא לכבות — אין אומרים לו: "קבא" ו"אל תקבא" ...? "קבא" הוא דלא אמרין ליה — הא "כל המקבא אינו מפסיד" אמרין ליה! (שבת קכא, ע"פ המשנה)  
R. Ammi said: In [the case of] a blaze [on the Sabbath], [the halakhic authorities] have permitted one to announce: "Whoever extinguishes [it] will not lose." Shall we say [that the following mishna] supports him: [If] a non-Jew comes to extinguish [a fire] — we say to him neither "extinguish!" nor "don't extinguish!" ...? "Extinguish" is what we may not say to him — but "whoever extinguishes will not lose" we may say to him!

the last version בתרא הלשון האחרון  
For an example, see קמא קמא.

לישתוק קרא מיניה לשון מעלה; לשון נקמה  
proper language; euphemism

"עושה שלום ובורא רע" — מי קא אפרין כדכתיב? אלא  
כתיב "רע", ופרין "הכל" לישתוק מעלמא. (ברכות יא, רע"ב ע"פ  
ישעיהו מהר"י)

"He makes peace and creates evil" — do we read [it in  
our morning prayers] as it is written? Rather "evil" is  
written, but we read "[and creates] everything" [as] a  
euphemism.

For further examples — see יבמות יא, ו"ש"נ

the first version קמא הלשון הראשון  
ללישתוק קמא דרב פפא ודאי לא תיחוי תיובתא; ללישתוק  
בתרא לימא תיחוי תיובתא? (בבא מציעא לדא)  
With regard to the first version of [the halakha of]  
Rav Pappa, there would certainly be no refutation;  
with regard to the last version, shall we say that there  
will be a refutation?

let him answer לישתוקי. fut. (שני פעל) יתרא  
ולישתוקי, לישתוקי ליה הו! (יבמות מחב)  
But according to your position, let him (= R. Akiva)  
answer him [with] that [reply]!

\* Do not confuse with לישתוק, the plural of the noun  
language or version.  
SEE: שני

לישתוק/לשקול/נישתוק/נשקל fut. (שקל)  
let him take יקח

לישתוק דמי וליהדר! (כתובות פדא)  
Let him take the money and return [it]!  
\* Do not confuse with לשקול, to weigh, the infinitive of the  
Hebrew verb שקל.

לישתוק/לשתוקי. fut. (שתק)  
let him/it be silent ישתק  
\* Do not confuse with לשתוק, to be silent, the infinitive of  
the Hebrew verb שטק.  
SEE: אשתוק and the next entry.

לישתוק קרא מיניה ישתק תפסוק מננו  
Let Scripture be silent about it!

Let the pasuk omit it!  
This expression presents an argument based upon  
an apparent redundancy in Scripture.

לישתוק קרא מיניה, ואנא ידענא דקדורות הוא! (בבא בתרא  
קכ, רע"ב ע"פ במדבר לו:)

Let the pasuk omit it (= this word), and I would have  
known that it (= the prohibition) is for [all]  
generations!

SEE: ליקטוב ... ולישתוק

(3) יחלק; יחלק; יחלק  
let him/us divide; let him/us share  
ליפולוג לי נמי מפרדיסי ובושתני דשתל! (ב"ב לט, סע"ב)  
Let him also share with me the vineyards and gardens  
that he planted!

SEE: פליג, אדתי ... לפולוג וליתני בדידה, פליג

ליקום/ליקו/ניקום fut. (קום)  
let him/it stand; let him get up; let us stand; let us get up

ואשנינו ליקו וליקמו! (יבמות צא, סע"ב)  
ואשנינו ליקום וליקמו! (בבא בתרא קלהא)  
Should we get up and rely upon [forced] explanations?  
SEE: תיקו, קום

ליקני/ניקני fut. (קני)  
let him acquire; let us acquire יקנה  
אי בקספא, ליקני בקספא! (בבא קמא נא, סע"ב)  
If money [was paid], let him acquire [the property]  
through the money!  
SEE: קני

לישנייה fut. (שאל פעל)  
let him ask him ישאאל אותו  
לישנייה לספרא כמה קתיב! ... (עבודה זרה טא)  
let him ask him — the scribe — what number (of  
years) is written (in official documents) ...!  
SEE: שאיל

לישמעין  
לישתוק (לישני pl.) לשון

(1) tongue; language; expression  
מאי משמע דהאי "עובר" לישתוק דאקדומי הוא? (פסחים זב)  
What teaches that this [word] עובר is an expression  
indicating priority?

(2) version; reported tradition  
For examples, see the next entry and

לישתוק אחרת לשון אחר  
This term introduces a different version of an  
amora's statement or a different report of a  
discussion among hakhamim.

סבריה: מאי "מחיצה"? גודא ... לישתוק אחרתא אפרי לה:  
סבריה: מאי "מחיצה"? פלוגתא. (ב"ב ב, סע"ב - ג, רע"א)  
[Some scholars] understood it: What does  
מחיצה mean? "A wall" ... Some report it [in] another version:  
[Some scholars] understood it: What does  
מחיצה mean? "A division."

לישתוק בישא לשון הרע  
slander; defamation  
מפיק ליה בלישתוק בישא, דאמר: היכא משתבח נורא? אלא בי  
פלגיא דאיכא בשרא וכוור! (ערכין טו, סע"ב ע"פ שטמ"ק)  
he expresses it with slander, for he says: Where is fire  
to be found? Only in the house of So-and-so where  
there is meat and fish (roasting all the time)!

If he holds like [the opinion of] R. Y'huda, let him act  
in accordance with R. Y'huda!

SEE: עבד

ליעול/ניעול fut. (על)  
יבא; יכנס  
let him come; let him enter  
דינא הוא דרבא בר הונא ליעול ברישא. (מועד קטן כה, רע"ב)  
It is proper that Rabba b. Huna should come first.  
SEE: על

ליערבניהו וליתניהו יערבם וישנם  
let him combine them and teach them!  
A difficulty: Why did the tanna list the two cases  
or items separately, if there is no distinction  
between them? He should have presented one  
unified formulation.

ברייתא: שנים שהיו מושכין בגמל ומנהיגין בהמור ... קנו ...  
(בבא מציעא ח, סע"ב)  
תלמוד: ... אי הכי, ליערבניהו וליתניהו: שנים שהיו מושכין  
ומנהיגין בין בגמל בין בהמור ... (שם ט, רע"א)  
BARAITHA: [If] two [people] were pulling a camel or  
leading a donkey ... they acquired the animal through  
these actions] ...

TALMUD: ... If so [= if there is really no distinction  
between the methods of acquiring a camel and a  
donkey], let [the tanna] combine [the two clauses] and  
teach them [thus]: [If] two were pulling or leading a  
camel or a donkey ...

ליפטור/ניפטור fut. (פטור)  
let him/us free; let him/us absolve

יו נמי — נפטריה פת! (ברכות מא, סע"ב)  
[As for] wine too — let [the b'rakha over] bread  
absolve it (from its own b'rakha when it is drunk  
during a meal)!\*

\* The accepted halakha is that wine always requires its  
separate b'rakha.  
SEE: פטור, פטור

ליפטור/ניפטור fut. (לתפטר)  
let him be exempt יפה פטור

האי דאמר: "חצינה שלי" — לחוי כמשיב אבידה וליפטור!  
(בבא מציעא ח, סע"א)  
[As for] the one who says: "Half of it is mine" — let  
him be [regarded] as one returning a lost article, and  
let him be exempt (from taking an oath)!  
SEE: איפטור

ליפולוג/ניפולוג fut. (פלג)  
let him disagree; let him argue יחלק

ולפולוג נמי ר' יוסי בהא! (שבת לטא)  
But let R. Yosé disagree about this, too!

let him distinguish; יבחין  
let him formulate a distinction

For an example — see לפולוג וליתני בדידה

\* The feminine מסייעא is probably the correct form, since  
a mishna or a baraita is taken as feminine. Nevertheless,  
מסייע — without the final א — occurs frequently.

\*\* A proof from a baraita that is accepted is introduced by  
מסייעא ליה לר' ... תניא דמסייעא לך, תניא נמי הכי.

לימא קרא  
let the pasuk state ...!  
This expression presents an argument that is based  
upon the wording of a pasuk.

אמר קרא: "לקיים את ימי הפורים האלה בזמניהם" — זמנים  
הרהר תיקנו להם. האי מיבעי ליה לגופיה! אם כן, לימא קרא  
"זמן" מאי "זמניהם"? זמנים טובא. (מגילה ב,א ע"פ אסתר  
ט:לא)

The pasuk has stated: "To confirm the days of Purim  
in their times" [indicating that] they instituted many  
times for them (to read the scroll of Esther). (But)  
isn't [this] text needed for its literal meaning? If [that  
were] so, let the pasuk state "[at the] time"! What [is  
the implication of] "their times"? Several times (=   
Esther may be read on one of several dates).

לימא תיחוי תיובתיה דר' ...  
נאמר תהיה תשובה על של ר' ...

Shall we say [that] there will be a refutation  
of [the halakhic opinion of] R. ...?

This expression introduces a refutation of the  
opinion of an amora. The refutation is  
subsequently rejected.

לימא תיחוי תיובתיה דרב הונא בתרתי? (סוכה ד,ב וש"י  
בגליון הש"ס)  
Shall we say [that] there will be a refutation of [the  
halakhic opinion of] Rav Huna with respect to two  
[points]?

SEE: תיובתא

ליסטס  
See the next entry.

ליסטס\* (ליסטס/ליסטין pl.) שודד robber  
ליסטס מזוין — פיו דמיטמר מאינשי — גנב הוא. (בבא  
קמא נז, סע"א ע"פ כת"י)  
An armed robber — since he hides himself from the  
public — is [considered] a thief, (and he must pay  
double for the stolen object).

הוציאוה לישטס — לישטס חייבין. (ב"ק נה, רע"ב: פ"י מ"א)  
[If] the robbers let it (= the animal) out, the robbers  
are liable.

\* In manuscripts and early printed editions, the singular is  
spelled לישטס — corresponding to the Greek form *leutes* —  
and the plural is לישטס. In current editions, לישטס is  
used in both the singular and the plural.

ליעביד/ליעביד/לעביד/נעביד fut. (עבד)  
יעשה  
let him do; let him act  
אי כר' יהודה סביקא ליה, לעביד פ' יהודה! (שבת מו,א)

may (still) marry [someone else] – with full approval of Jewish law.

משנה: אֲנִידְרוּגִינוּס נִשָּׂא ... (יבמות פ"א, מ"א: משנה פ"ח מ"ו)  
תלמוד: "נִשָּׂא" לְכַתְּחִילָה מְשַׁמֵּעַ. (שם פ"ב, ב)

MISHNA: A hermaphrodite may marry ...  
TALMUD: [The participle] נִשָּׂא indicates with full approval of Jewish law.

\* According to the Babylonian Talmud, the use of future tense (the imperfect נִשָּׂא) means לְכַתְּחִילָה; however, a participle with a definite article prefixed does not mean לְכַתְּחִילָה but דִּיעָבֵד, after the fact (for example שֶׁבֶת קָמָה, שֶׁבֶת קָמָה, שֶׁבֶת קָמָה).

\*\* Similarly, the use of present tense (the participle נִשָּׂא) without the definite article means לְכַתְּחִילָה; however, a participle with a definite article prefixed does not mean לְכַתְּחִילָה but דִּיעָבֵד, after the fact (for example שֶׁבֶת קָמָה, שֶׁבֶת קָמָה, שֶׁבֶת קָמָה).

SEE: דִּיעָבֵד

לָמָּה לִי לְמִיתָנִי/לְמִיתָנָא לָמָּה לִי לְשָׁנוֹת ...  
Why does [the tanna] state ...?

This expression points out a difficulty with the language of a mishna or a baraita.

לָמָּה לִי לְמִיתָנִי "בְּהִמָּה", וְלָמָּה לִי לְמִיתָנִי "בְּחַיָּוִת"? (בבא מציעא לג"ב ע"פ כ"ח)  
Why does [the tanna] state "an animal," and why does [he] state "utensils"? (= Why is it necessary to mention both words in the mishna?)

\* for me, need not be translated into English.

SEE: (ל)מִיתָנָא

to us; for us

us

SEE: -ל and its notes

SEE: לִיעָבֵד

Besides the Biblical meaning forever, two common usages of this word occur in the Talmud:

(1) ever; always; under all conditions

In this sense it often introduces a didactic statement.

לְעוֹלָם יְהִי אָדָם זָהִיר בְּכָבוֹד אִשְׁתּוֹ. (בבא מציעא נ"ט, ס"א)  
A person should always be careful about the honor due his wife.

(2) in reality; still; notwithstanding (the difficulty which was raised above)

This usage frequently introduces the reinstatement of an interpretation, an opinion, or a resolution of a difficulty that had been presented earlier. The fuller expression לְעוֹלָם אִמָּא לָךְ, in reality I will say to you, is often found.

לְעוֹלָם דְּלִית בְּהוּ סִימָן ... (בבא מציעא כ"ב, ב)  
In reality, [the mishna speaks of a case where] they (= the lost sheaves) have no marks of identification ...

\* לְעוֹלָם, with the definite article represented by לְ, means to

of] leavening [that must be removed] is the size of an olive, but [the minimum amount of] hametz is the size of a date.

TALMUD: What is the reason of Beth Shammai? [Because] if so (= that the amounts be the same for both hametz and leavening), let the Torah write "hametz" and it would not need to write "leavening"! ... Why do I need [the word] "leavening" that the Torah wrote? To tell you: The minimum amount of one is not the minimum amount of the other.

לְכַתּוֹב/לִיכְתּוֹב ... וְלִישְׁתּוֹק ... וְלִישְׁתּוֹק  
Let [Scripture] write ... and be silent!

This formula presents an argument based upon an apparent redundancy in Scripture.

ר' שמעון אָמַר לָךְ: מְכַדִּי בְּעִלְמָא דְרִשְׁיָנוּ טַעְמָא דְקָרָא, אִם כֵּן לְכַתּוֹב קָרָא: "לֹא יִרְבֶּה לוֹ נָשִׁים" וְלִישְׁתּוֹק, וְאַנָּה אָמַיְנָא: מַה שָּׁעָם לֹא יִרְבֶּה? מִשּׁוֹם דְּלֹא יִסּוּר! "לֹא יִסּוּר" לָמָּה לִי אָפִילוּ אַחַת וּמִסְרָה אֶת לְבוֹ – הֲרִי זֶה לֹא יִשְׁאַנָּה. (סנהדרין כ"א, ע"פ דברים י"ז)

R. Shim'on would say to you: Now that we interpret [halakha according to] the reason implied by the pasuk, then let the pasuk write: "He shall not take many wives" and be silent (and not state a reason), and I would say: For what reason should he not take many [wives]? Because [of the danger] that [his heart] might turn away! Why do I need the pasuk to state "[so that his heart] not turn away"? [To teach us that] he should not marry even one woman who would turn his heart away.

SEE: לִישְׁתּוֹק קָרָא מִיָּנָה

## לְכַתְּחִילָה/לְכַתְּחִילָה

(1) at first; in the first place

יוֹצֵאָה אִשָּׁה ... בְּכָל דְּבָר שֶׁתָּמָן לְתוֹךְ פִּיהָ, וּבְלִבָּד שֶׁלֹּא תָּמָן לְכַתְּחִילָה בְּשִׁבְתָּ (שבת ס"ד, רע"א: משנה פ"ו מ"ה)  
a woman may go out (into a public domain on the Sabbath) with something in her mouth, provided that she not put [it into her mouth] in the first place on the Sabbath

(2) ideally; with full approval of Jewish law

This term often indicates a before-the-fact perspective towards an act, from which Jewish law either approves or disapproves of the act whose performance is being considered.

יֵשׁ קֶשְׁרִין שְׂאִין חִיבִין עֲלֵיהֶן ... וְיֵשׁ שְׁמוֹתֵיהֶן לְכַתְּחִילָה ... (שבת ק"א, ס"ב–ק"ב, רע"א)

There are some knots for which one is not subject to punishment (for Sabbath desecration) ..., and there are some [knots] that are permissible with full approval of Jewish law ...

אִם נִתְּגַרְשָׁה, תִּנְשָׂא \* – לְכַתְּחִילָה. (גיטין ע"ב, ב)  
If [a woman] received a divorce [but she had been alone with her former husband after the bill of divorce had been written for her, but before she received it], she

לִיְתִיב/נִיְתִיבִי fut. (נתיב)

let him give; let us give

כָּל דְּנִתִּיב לִיה – מִ"מִּטָּב" לִיְתִיב לִיה! (בבא קמא ז"ב, ע"פ שמות כ"ד)

[Of] whatever [commodity] he gives him [as payment] – he must give him the best [quality]!

SEE: וְהָבָה and its note.

לִיְתִיב/לִיְתִיבִי fut. אינו

it (m.) is not; it has no substance/validity

SEE: לִיְתִיב, אִיְתִיב

they are not;

אינם

they have no substance/validity

SEE: לִיְתִיב, אִיְתִיב

לִיְתִיב/נִיְתִיבִי fut. (תני) יִשְׁנָה, יִלְמֹד

let him teach; let him state (in a mishna or baraita)

מֵאִי שָׁנָא דְתַנִּי דְעֲרַבִית בְּרִישָׁא? לְתַנִּי דְשְׁמַרְתָּ בְּרִישָׁא (ברכות ב"א, ע"פ הגהות ה"ח)

Why does [the tanna] state [the law] of the evening first?! Let him state [the law] of the morning first!

SEE: תָּנָא

at first glance;

בְּמַבֵּט רֹאשׁוֹן

on the face of it; superficially

לְכַאוֹרָה, כְּשֶׁמוֹאֵל רֵהֶטָא; כִּי מַעֲיִינָתָא בֵּה, הִלְכְּתָא כּוֹתִיבָה דְרַב. (כתובות נ"ד, ס"א ו"ע רש"י שם)

At first glance, [the mishna] goes according to Sh'muel; when you examine it carefully, [you will discover that] the halakha is in accordance with Rav.

\* This word occurs only once in the Talmud, but it is often used in the commentaries and in Modern Hebrew. Its etymology is unclear. See the next note.

\*\* In our editions of Rashi's commentary on this passage, he paraphrases לְכַאוֹרָה with פְּתָא, in the sense of without thought, as in (משלי ז"ב) וְכָאֵל טָבַח יָבֵא (משלי ז"ב). In a different version of Rashi, however, the word is explained as לְכַאוֹרָה, to a sloppy (or careless) person. (שיטה מקובצת שם בשם רש"י שבמהדורא קמא)

לְכַתּוֹב/לִיכְתּוֹב/נְכַתּוֹב fut. (כתב)

let him/it write

יְכַתֵּב

לְכַתּוֹב קָרָא; לְכַתּוֹב רְחֻמָּנָא

יְכַתֵּב הַפְּסוּק/הַרְחֵמָן ... תְּכַתֵּב הַתּוֹרָה ...

Let the pasuk write ...! Let the Merciful God write ...! Let the Torah write ...!

Both of these expressions present a difficulty or a proof based upon the wording of a pasuk.

משנה: בֵּית שְׁמַאי אוֹמְרִים: שְׂאוֹר בְּכִזָּית, וְהִמְצָא בְּכִזָּיתָת. (ביצה ב, רע"א: משנה פ"א מ"א)

תלמוד: מֵאִי טַעְמִייהוּ דְּבֵית שְׁמַאי? אִם כֵּן, לְכַתּוֹב רְחֻמָּנָא "הִמְצָא" וְלֹא בְּעִי "שְׂאוֹר"! ... שְׂאוֹר דְּכַתֵּב רְחֻמָּנָא לָמָּה לִי לִמְרָא לָךְ: שִׁיעוּרוֹ שֶׁל זֶה לֹא שִׁיעוּרוֹ שֶׁל זֶה (שם ז"ב, ע"פ שמות י"ג):  
MISHNA: Beth Shammai says: [The minimum amount

לִיְתִיב (= לא+אית) אין

is not; are not  
לִיְתִיב הִילְכְּתָא כּוֹתִיבָה. (ברכות כ"ב, ע"ד)  
But the halakhic ruling is not like him.

Personal-pronoun suffixes are sometimes appended – just as they are appended to אִית – producing the following forms:

he/it (m.) is not אינו  
she/it (f.) is not אינה  
they are not אינם

לִיְתִיב/לִיְתִיבִי fut. (יבמות פ"ג, רע"א)  
The baraita is not [authoritative] in the face of our mishna.

SEE: אִית

לִיְתִיב בֵּיה (בה, f.s., m. pl.) אין בו

"there is not in it"; it does not have; it does not contain

לִיְתִיב בֵּיה שְׁוֵה פְּרוּטָה (בבא מציעא כ"ב, ב)  
it does not have the value of a p'ruta (coin)

SEE: אִית בֵּיה

לִיְתִיב לִיה (לה, f.s., m. pl.) אין לו

he does not have; he is not entitled to; he does not agree with

SEE: אִית לִיה

וְלִיְתִיב לִיה ל-

וְאִין לוֹ ל-?!  
But does he not agree with ...?!  
This expression introduces a rhetorical question that points to a contradiction between the statement of a tanna or an amora – on the one hand – and a pasuk, a mishna, or an authoritative baraita – on the other hand.

וְלִיְתִיב לִיה לְרַבִּי מִתְנִיתִין "שְׁנִים אוֹחִזִין ..."? (בבא מציעא ז', ס"א ע"פ כ"ח)

But does Rabbi not agree with our mishna: "[If] two are holding a garment ..."?!

לִיְתִיב לוֹ בֵּה אין לנו בה (איסור)

we have no [halakhic objection] to it

וְשִׁתִּיה ... לֹא אָמַרְנוּ אֶלָּא בְּחֻמְרָא וְשִׁיכְרָא, אֲבָל מִיָּא – לִיְתִיב לוֹ בֵּה. (פסחים ק"א, רש"י שם)

and [as for] drinking (before the recitation of Havdala) ... we have applied [the restriction] only to wine and beer – but [as for the drinking of] water, we have no [halakhic objection] to it.

SEE: לֹא אָמַרְנוּ אֶלָּא ... אֲבָל ...

לִיְתִיב/לִיְתִיבִי fut. אינה

it (f.) is not; it has no substance/validity

SEE: אִיְתִיב, אִיְתִיב

לִיְתִיב/נִיְתִיבִי fut. (יתב) יִשֵּׁב

let him sit  
לִיְתִיב מֶר אֲקָרִים וְכִסְיוֹתָא! (מועד קטן ט"ז, ס"ב)  
Let the master sit on cushions and bolsters!

as we are going to say further on  
SEE: לדבועו למימר לקמו, לעיל

for the sake of; for the purpose of **לשום**  
For an example, see 'שום.

rhetoical exaggeration **לשון הבאי/הוואי**  
דברה תורה לשון הוואי: "ערים גדולות ובצורות בשמים."  
(חולין ז, ב ע"פ דברים א: כח ורש"י לדברים שם)  
The Torah (sometimes) spoke with rhetorical  
exaggeration: "The cities are large and fortified up to  
heaven."

for the sake of; for the purpose of **לשם**  
לשם is often used with personal-pronoun suffixes:

for his/its (m.) own sake **לשמנו**  
for her/its (f.) own sake **לשמה**  
For examples, see 'לשם.

לשמענו/לשמענו/לשמענו (לשמענו + ינו)  
לשמענו (שמענו אפילו) לשמיע אותנו, למד אותנו

let him inform us; let him teach us  
This term is used in pointing out a difficulty  
regarding the tanna's or amora's halakhic  
formulation. It is argued that a somewhat  
different formulation would have been more  
logical.

משנה: מטביל בחזרת עד שמגיע לפרפרת הפת. (פסחים קיד,  
סע"א: משנה פ"י מ"ג)  
תלמוד: ... לשמענו שאר ירקות! (פסחים קיד, רע"ב)  
MISHNA: He dips the lettuce (= the bitter herb for  
"karpas") before he has reached the bitter herb [that is  
eaten] after the matza.  
TALMUD: [Why does the tanna state that the dipping is  
with a bitter herb?] ... let him teach us [dipping with]  
other vegetables (not necessarily bitter ones)!  
SEE: לשמענו

a year later **לשנה** בעבור שנה  
זימנא תא איקלע אמיר לאתרין ... לשנה תו איקלע לאתרין  
(פסחים קז, א)  
Ammemar once happened to come to our town ... A  
year later he happened to come to our town again ...

לשקול **לשקול**  
SEE: לשקול

לשתוק **לשתוק**  
SEE: לשתוק

he returned them to their owners twelve months later  
— beyond the call of duty.

SEE: לצדדיו

**לקבל** כנגד; מול  
against; opposite; in the presence of  
אבא לקבל אלפא חמרא שתי. (מגילה יב, ב ע"פ דניאל ה: א)  
My father drank wine in the presence of a thousand  
[people].

**לקח** (לקח: לוקח, prt. יקח, fut.)

(1) he bought; he purchased  
This is the meaning in Mishnaic Hebrew.  
זה אומר: עד שלא סכרתי, וזה אומר: משלקחתי. (בבא מציעא  
ק, רע"א: משנה פ"ח מ"ד)  
One says: [The animal was born] before I sold [its  
mother], and the other says: [It was born] after I  
bought [its mother].

(2) he took  
This meaning is common in Biblical Hebrew and  
in Modern Hebrew, but rare in Mishnaic Hebrew.\*  
נטילת לולב דקתיב: "ולקחתם לכם ביום הראשון ..."  
(מגילה  
כ, ב ע"פ ויקרא כג: א)  
taking the lulav, as it is written: "And you shall take  
for yourselves on the first day ..."  
\* In Mishnaic and Talmudic Hebrew, taking is expressed by  
the verb לוקח (as in לוקח in the example).

**לקי** (לקי: ליקי, fut. למיקא/למיקי, inf.)  
afflicted; punished by flogging **לוקה**  
כיון דעבר אמירא דרמנא, לקי. (תמורה ה, רע"א)  
Since he has transgressed the word of God, he is  
punished by flogging.  
SEE: לוקה and its note

**לקמיה**  
לקניו before him; into his presence

**לקמו**  
(1) לקנינו before us; into our presence  
כי אתו לקמו לדינא ... (כתובות יט, א)  
when they come before us in court ...

(2) הלאה; למטה  
further on (in our text); below  
קדבעינו למימר לקמו (בבא מציעא כא, ב)

bed. Incidentally, we have learned that one who sleeps  
under a bed [in a sukka] has not fulfilled his obligation.  
For an example of לפי דרכך — see מ"ב מ"ג

**לפי ש-** because  
אין אוכלין אזוביון בשבת לפי שאינו מאכל בריאים. (שבת  
קט, רע"ב: משנה פ"ד מ"ג)  
We may not eat Greek hyssop on the Sabbath, because  
it is not the food of healthy people (but it is obviously  
a medicine).

**לפי תומו/תומה**  
in his/her innocence; innocently  
For an example — see מסיח.

**לפיכך** therefore  
This word expresses a causal relationship between  
two clauses. When the causality is not clear, the  
Talmud questions the appropriateness of the word  
(as in the example below).

משנה: מה יהא בדמיא? ... ר' עקיבא אומר: לא ישתמש בהן;  
לפיכך אם אבדו, אינו חניב באחריותן. (בבא מציעא כח, ב;  
משנה פ"ב מ"ז)  
תלמוד: "לפיכך" דר' עקיבא למה לוי? (שם כט, סע"א)  
MISHNA: What will be with the money (which the  
finder has received from the sale of the animal he  
found)? ... R. Akiva says: He must not use it;  
therefore if it is lost, he bears no responsibility for it.  
TALMUD: Why do I need R. Akiva's "therefore"?

**לפני ולפנים** the innermost precincts  
אין כהן גדול נכנס בבגדי זהב ולפנים לעבוד עבודה ראש  
השנה כו"א)  
the kohen gadol does not enter the innermost precincts  
(= the Holy of Holies) in golden garments to perform  
the service (on Yom Kippur)

זו צריכה לפנים — ולפני ולפנים! (בבא מציעא טז, א)  
This [contradiction] must be brought inside [the beth  
midrash for it to be resolved] — and into the  
innermost precincts [of the beth midrash]!

**לפנים** inside; within  
זו אינה צריכה לפנים! (בבא מציעא טז, א וע' רש"י שם)  
This [contradiction] does not have to [be brought]  
inside [the beth midrash for it to be resolved]!  
SEE: פנים

**לפנים משורת הדין**  
"inside the line of the law"; in the spirit of  
generosity (rather than strict legality); beyond  
the call of duty; beyond the letter of the  
law

אבא דשמואל אשכח חמרי במדברא, ואהדרינהו למריהו  
לבתר תריסר ירחי שתא — לפנים משורת הדין. (ב"מ כד, ב)  
Sh'muel's father found some donkeys in the desert, and

(or for) the world, as in מ"א מ"א: משנה פ"י מ"א  
\*\* A fuller presentation of this Talmudic passage appears as  
an example under לקאמרת השיטה.

**לעולם לא תיפוד** לעולם לא תהפוך  
In reality, do not reverse (the order of the text)!  
For an example — see ב, ב מציעא ז, ב.  
SEE: אפינוד, מוקלפת השיטה

**לעז\*** (1) disrepute; suspicion; discredit  
אתה מוציא לעז על גיטין הראשונים (גיטין ה, סע"ב)  
you would cast discredit upon [the validity of] the  
letters of divorce [of] former [generations]

(2) a foreign language; any language other  
than Hebrew  
קורין אותה ללעזות בלעז (מגילה יז, א: משנה ב: ע"פ כ"ח)  
we may read it (= the scroll of Esther) to those  
speaking a foreign language in (their) foreign language  
\* According to popular etymology, לעז is an acronym for  
לעז the language of a foreign people, but the root really  
occurs in Biblical Hebrew, as in לעז לעז (תהלים קיד, יא).

**לעיל\*/לעילא** למעלה up; above  
דסקין לעילא ודנחתין לתתא (בבא קמא כג, ב)  
those who go up (to Eretz Yisrael) and those who go  
down (from Eretz Yisrael to Babylonia)

\* In the Talmudic commentaries, לעיל is regularly used in  
the sense of earlier in our (Talmudic) text as opposed to  
later on in our text.  
SEE: לתלו, לקמו

**לעילא מ-** לפני before; in the presence of  
שאול שאילתא לעילא מר' תנחום (שבת לא, ע' רש"י שם)  
they asked a question in the presence of R. Tanhum

**לפום לפי** according to; as  
לפום צערא — אגרא. (משנה אבות סוף פרק ה)  
According to the suffering is the reward.  
לפום חורפא — שבשעתא. (בבא מציעא צו, ב)  
As [great as] the sharpness [so] is the blunder. (= The  
more clever one is, the greater his error.)  
SEE: פום

**לפי** according to  
For an example — see next entry.

**לפי דרכך/דרכנו**  
"by your/our way"; incidentally  
ראיתם את שבי עבדי שהוא תלמיד חכם ויודע שעבדים  
פטורין מן הסקה; לפיכך לשון הוא תחת המטה. ולפי דרכנו  
למדנו, שהלשון תחת המטה לא יצא ידי חובתו. (סוכה כ, סע"ב;  
משנה פ"ב מ"א)

You have seen Tavi, my slave, who is a Torah scholar  
and knows that (Canaanite) slaves are exempt from  
[the duty of] the sukka; therefore he sleeps under the



This difficulty is raised against a proposed interpretation of a mishna, baraita, or amoraic statement on the grounds that the halakha that emerges is self-evident. The Talmud then proceeds to explain that, in reality, the halakha that emerges from the proposed interpretation is not self-evident.\*

**בריתא:** טומנין בגיזי צמר ... ובמוכין ואין מטלטלין אותן ...  
**תלמוד:** הכי קאמר: אם לא טמן בהן, אין מטלטלין אותן. אי הכי, מאי למיכרא? (שבת מח,א)  
**BARAITHA:** We may store [food] in wool shearings ... and in cloth material (on the Sabbath), but we may not handle them (because they are "muktze") ...  
**TALMUD:** This is what [the baraita] means: If no one has stored in them, we may not handle them. If so (= according to this explanation), what [is the baraita coming] to say (since cloth material not meant for Sabbath use is certainly "muktze")?

\* If that explanation does not satisfy the Talmud, the difficulty is reiterated: וואס פאר א שאלה, but still what [does it come] to say? For an example — see סע"ט קג, סע"ט. SEE: למיכרא (ל)מיכרא

### מאי דעתך/דעתך מה דעתך

(1) What does it teach? What [support] does [the Biblical passage just now cited] convey (for the halakha or aggada under discussion)?

בהנאה מניין? תלמוד לומר: "ובעל השור נקי". מאי משמע? שמעון בן זומא אומר: קאדם שאומר לחבירו: "נצא פלוני נקי מן הקסיר". (בבא קמא מא,א ע"פ שמות כא:כח)  
**From where [do I derive the prohibition of deriving] benefit (from the carcass of the ox that was put to death by stoning)? Scripture states: "And the owner of the ox is clean." What does [this pasuk] teach (in support of this halakha)?** Shim'on b. Zoma says: [It is] like a person who says to his friend: "So-and-so has been 'cleaned out' of his property."

(2) What [pasuk] indicates (support for the definition proposed in the Talmud)?

אמר רב יהודה אמר שמואל: כל המצוות מברך עליהן עובר לעשייתן. מאי משמע דהאי "עובר" לשנא דאקדומי הוא? (פסחים ז,ב)

**Rav Y'huda said quoting Sh'muel:** For all mitzvot one recites a b'rakha prior (עובר) to performing them. What [pasuk] indicates that this [word] is an expression denoting "priority"?

SEE: משמע, מאי קרא, מאי תלמודא



**מאי דעתך/דעתך מה דעתך** (pl. ניהו) מה הוא?

This question is asked by the Talmud in order to identify or clarify the term or expression that has just been used.

תרגום שבתורה — מאי ניהו? "יגר שהדוהא". (שבת קטו, סע"ב ע"פ בראשית לא:מז)

A baraita has cited two proofs based on Scripture, with the second one introduced by the expression ואם נפשך לומר, and if it is your desire to say (otherwise). Now the Talmud raises the difficulty: Why would you want to say otherwise? What fault do you find with the first proof, presented by the tanna earlier in the baraita, that compels you to bring a second proof?

For an example — see בבא קמא פג,ב.

SEE: ואם נפשך לומר (ו)אם נפשך לומר

### מאי דעתך/דעתך מה דעתך

"What did you see?" On what grounds have you determined to ...? Why?

This question introduces a difficulty that is due to apparent arbitrariness.

ומאי דעתך דסמכת אהנין סמוך אהנין (סנהדרין כז,רע"א)  
**But on what grounds have you determined to rely upon these [witnesses]? Rely upon those!**

SEE: מה ראית

### מאי דעתך/דעתך מה דעתך

A question: What is the Scriptural basis, the rationale, or the halakhic foundation of the statement that was just quoted in the Talmud?

מגילה בשבת לא קרינו. מאי טעמא? (מגילה ד,סע"ב)  
**We do not read the scroll (of Esther) on the Sabbath. What is the reason?**

### מאי דעתך/דעתך מה דעתך

What [are the circumstances]? Is it (= the text) not [referring to] ...?\*

An introduction to a proof or a refutation that adopts a particular interpretation of the text that is quoted. The Talmud usually proceeds to reject the argument by offering a different interpretation of that text.

"וכתב לה" — לשמה. מאי? לאו כתיבת הגט? לא! חתימת עדים. (גיטין כג,א ע"פ דברים כד:א)  
**"And he shall write for her" — [expressly] for her sake. What [are the circumstances]? Is it (= the pasuk) not [referring to] the writing of the bill of divorce (which must be written expressly for the sake of the woman being divorced)? No! [The pasuk refers to] the signing by the witnesses (hence it is merely their signatures that must be written expressly for her sake — not necessarily the text of the bill of divorce).**

\* Many prefer to read מאי לאו as a unified idiomatic expression meaning isn't it (talking about)? — without translating מאי literally.

### מאי דעתך/דעתך מה דעתך

What [does it come] to say? מה לומר?

ואי תקון רבנן, כי לא אמר — מאי הוין? (ב"מ י,סע"א)  
**But if the hakhamim have enacted (a law that one automatically acquires objects located within four cubits of himself), what does it matter if he did not declare (that he intends to acquire the object)?**

SEE: הוה

### מאי דעתך/דעתך מה דעתך

What will [the halakhic ruling] be about it? This question is asked by the Talmud about a problem or a controversy presented earlier in the discussion that still remains undecided.

ההיא מסותא דהו מנצו עליה בי תרי ... מאי הוין עליה דמסותא? (בבא מציעא ו,רע"ב - ז,א)  
**[There was] a bathhouse whose [ownership] two people were disputing ... What will [the halakhic ruling] be about it, [i.e.,] the bathhouse?**

### מאי דעתך/דעתך מה דעתך

"What is it?" מה היא? What does it mean? To what is it referring? This question seeks a clarification of the statement, the expression, or the word that immediately precedes it.

"(וכבדתו מעשות דרכיך)" — שלא יהא הילוכך שלשבת כהילוכך שלחול. מאי היא? (שבת קיג,רע"ב ע"פ ישעיהו נח:יג)  
**("And you shall honor it by not doing your usual actions") — that your walking on the Sabbath shall not be like your walking on weekdays. What does it mean?**

For another example, see אמרו דבר אחד.

### מאי דעתך/דעתך מה דעתך

What is [the need for] "and it says ..."?\*

A baraita or a mishna has cited two different proofs from Scripture, with the second one introduced by the term ואומר, and it says. Now the Talmud raises the difficulty: Why did the tanna need to quote a second text as proof? The first one should have been sufficient to prove the point! In response, the Talmud shows that the second proof is necessary after all.

ר' מאיר אומר: בין קד ובין קד אתם קרויים בנים, שנאמר: "בנים סקלים המה". ואומר: "בנים לא אמו בם" ... מאי ואומר ...? (קידושין לו,א ע"פ ירמיהו ד:כב ודברים לב:כ)  
**R. Méir says: In any event (whether you act like sons or not) you are called sons, as it has been stated: "They are foolish sons," and it says: "[They are] sons in whom there is no faithfulness" ... What is [the need for] "and it says ..." (i.e., the second proof)?**

SEE: ואומר

### מאי דעתך/דעתך מה דעתך

מהו "ואם נפשך לומר" ...? What is [the meaning of] "and if it is your desire to say (otherwise)"?

### מאי דעתך/דעתך מה דעתך

"What is your opinion?" What is your reasoning (upon which you base your opinion)?

This question together with the subsequent answer serves to lay the foundation for a difficulty.

רבנא אשכחיה לרב אחא בריה דרבא דהוה מהדר אמריקתא. אמר ליה: מאי דעתך? דמרירין טפין והא "חצת" תנו ... ואמר ר' אושעיא: מצוה בחצת! (פסחים לט,א)  
**Rabina found R. Aha, son of Rava, who was seeking "m'rirta" (for the mitzva of bitter herbs at the Seder). He (= Rabina) said to him: What is your reasoning? That they are most bitter! But have we not learnt (in the mishna) "lettuce" ..., and R. Oshaya said: It is [preferable to fulfill the] mitzva with lettuce!**

### מאי דעתך/דעתך מה דעתך

What did he interpret? מה דרש?

### מאי דעתך/דעתך מה דעתך

What does he interpret? מה דורש? This question — in either the past or the present tense — is used in two different senses:

(1) For what point did he find support in this Biblical passage? What did he derive from it?\*

ורבנא האי "לך" מאי דרשי ביה? (סוכה כז,ב ע"פ דברים טז:א)  
**And [as for] the Hakhamim, for what point do they find support in this [word] לך (= to you)?**

(2) What pasuk did he interpret in support of this point?

**בריתא:** ... ולא פתחו ולא הותירו על מה שכתוב בתורה — חוץ ממקרא מגילה.

תלמוד: מאי דרשו? (מגילה יד,א)

**BARAITHA:** [The prophets] did not subtract [from], nor did they add to what is written in the Torah — except for [the mitzva of] reading the scroll of Esther.

**TALMUD:** What [pasuk] did they interpret (in support of this new mitzva)?

\* In this usage, the verb דרש is followed by ביה, in it, or חוץ, in them.

SEE: דרש

### מאי דעתך/דעתך מה דעתך

What is [the meaning or reason for] this? This question usually appears in the course of an aggadic discussion.

אמר ליה קיסר לרבנן גמליאל: ידענא אלקיכו מאי קא עבדי ... אתנגיד ואיתנת. אמר ליה: מאי האי? (סנהדרין לט,א ע"פ כתי")

**The (Roman) Emperor said to Rabban Gamliel: I know what your God is doing.... [Rabban Gamliel] became faint and sighed. [The Emperor] said to him: What is this? (= Why are you upset?)**

SEE: האי מאי

### מאי דעתך/דעתך מה דעתך

"What will be?" מה יהיה? Why is it significant? What does it matter?

The clarification that follows is usually introduced by the term קאמר, *this is what he means*.

בריתא: הוּי לַפְּנֵי מִינֵי אוֹכְלִים — בּוֹרֵר וְאוֹכֵל, בּוֹרֵר וּמְנִיחַ; וְלֹא יִבְרֹר, וְאִם בִּירֵר חַיִּיב חֲטָא.  
תלמוד: מאי קאמר? אמר עולא: הכי קאמר ... (שבת עד, רע"א ורש"י שם)

BARAITHA: [If] various foods are before him, he may select and eat, he may select and put aside; but he must not select, and if he does select, he is bound to bring a sin-offering.

TALMUD: What does he (= the tanna) mean (since there are elements in the baraita that seem to contradict each other)? Ulla said: This is what he means ...

SEE: אמר

### ומאי קושניא

What is the difficulty?!

This rhetorical question introduces the resolution of a difficulty.

משנה: מי שבא בדרך ולא היה בידו לולב ליטול — לכשיכנס לביתו יטול על שלחנו. (סוכה לח, רע"א: משנה פ"ג מ"ט)  
תלמוד: אמרת: נוטלו על שלחנו, למימרא דמפסיק, ורמינהי: משנה: אם התחילה אין מפסיקין ... (משנה שבת פ"א מ"ב)  
תלמוד: אמר רבא: מאי קושניא? דילמא הוּא דאורייתא, הוּא דרבנן (שם)

MISHNA: [If] a man was travelling on the road and had no lulav to take (to perform the mitzva), when he comes home he should take [it, even if he remembers while eating] at his table.

TALMUD: You said: He should take it (even) at his table, indicating that he must interrupt [his meal to do so], but note the contradiction between them (= two mishnayoth):

MISHNA: If they have begun (e.g., to eat a meal), they need not stop [in order to pray]! ...

TALMUD: Rava said: What is the difficulty?! Perhaps [this distinction is due to the fact that] the former (= the mitzva of lulav) is of Torah status, (while) the latter (= the mitzva of daily prayer) is of Rabbinic status!

SEE: קושניא, לא קושניא

### במאי קמיפלגי

About what [issue] do they disagree?

After a controversy between two hakhamim has been presented, the Talmud often seeks to determine the underlying principle in dispute or the reasons of the two disputants.

... בערב ... קורא קריאת שמע ומתפלל ... ר' יהושע בן לוי אומר: תפילות באמצע תקנום. במאי קא מיפלגי? אי בעית אימא: קרא, אי בעית אימא: סברא ... (ברכות ד, ב)  
In the evening he should read the Sh'ma and recite the Amida ... R. Y'hoshua b. Levi says: The Amidoth were arranged [to be said] in the middle (= between the two recitations of Sh'ma, so that the Amida

that the set of circumstances that has thus been established seems arbitrary.

משנה: [המדר הנאה מהבדל] מלמדו מדרש, הלכות, ואגדות, אבל לא ילמדנו מקרא. (נדרים לח, רע"ב: משנה פ"ד מ"ג)  
תלמוד: אמר שמואל: במקום שנטליון שקר על המקרא, ואין נוטליון שקר על המדרש. מאי פסקא? (שם לו, סע"ב)  
MISHNA: [If one is under a vow not to benefit from his friend] he may teach him midrash, halakhoth, and aggadoth, but he may not teach him Scripture.

TALMUD: Sh'muel said: [The mishna is speaking] of a place where [teachers] receive remuneration for [teaching] Scripture, but they do not receive remuneration for midrash. (But) why would [the tanna] establish it (= such a situation)?! (It is arbitrary to assume that the teachers get paid for teaching Scripture, but not for teaching midrash.)

\* According to Rashi פסקא seems to be a verb from the root פסק, decide or establish. The final נ- is apparently a pronoun suffix, the equivalent of ה-, which expresses the direct object, it. In בבא מציעא לב, ב — our editions of both the Talmudic text and of Rashi read פסקת, you established, a verbal form without a direct-object pronoun suffix. See Rashi's commentary there and on נ, ט, ו, ט, ז, in the same tractate. On the other hand, it has been suggested that פסקא in this expression is a noun, meaning decision or distinction, and should be vocalized accordingly. Thus מאי פסקא would mean: What is [the basis for] this decision/distinction? See Rav E. Z. Melamed, Eshnas HaTalmud, p. 48.

SEE: פסק

### מאי קא משמע לן

What [new point] is he teaching us?

This question points out a difficulty: Since the amora's halakha was already known to us from a mishna, a baraita, or the amora's own statement on another occasion — why did the amora present it again?

אמר רבה בר נתן: טענו חסין והודה לו בשעורין — פטור. מאי קא משמע לן? תנינא: טענו חסין והודה לו בשעורין — פטור! (בבא קמא לח, סע"ב)

Rabba b. Nathan said: [If the plaintiff] claimed wheat from him (= the defendant), and he admitted [he owed] him barley — he is exempt. What [new point] is he teaching us? We have [already] learnt (in a mishna): [If the plaintiff] claimed wheat from him and he admitted [he owed] him barley — he is exempt!

SEE: משמע, קא משמע לן, פשיטא

### מאי קאמר

What does he mean?

This question seeks a clarification of the meaning of a mishna, a baraita, an amoraic statement, or a pasuk — when one or more of its words are obscure, when its syntax is difficult, or when its content seems self-contradictory or superfluous.

text the Talmud has just quoted contains a word, a term, or an element that does not belong in it.

הדר בחצר חבירו שלא מדעתו ... אינו צריך להעלות לו שקר, והשוכר בית מראובן מעלה שקר לשמעון. שמעון מאי עבידתיה? (בבא קמא כא, רע"א)

One who lives in another's courtyard without his (= the owner's) knowledge ... does not have to pay him rent, but one who rents a house from Re'uven must pay rent to Shim'on. Why is Shim'on mentioned here?

\* In some instances, a feminine-singular suffix (in עבידתה) or a plural suffix (in עבידיהו) is used.

SEE: עבידתא, מאן דקר שמיא

### במאי עסיקין

With what [circumstances] are we dealing?

This question introduces a difficulty — usually in the form of a dilemma.

אמר רב יהודה: פותח אדם דלת כנגד המדורה בשבת. לויט עלה אבין. במאי עסיקין? אילמא ברוח מצויה, מאי טעמא דמאן דאסר? ואי ברוח שאינה מצויה, מאי טעמא דמאן דשרי? (שבת קכ, ע"פ כת"י)

Rav Y'huda said: One may open a door opposite a fire on the Sabbath. Abbaye condemns this (ruling). (Now the Talmud asks:) With what circumstances are we dealing? If we should say where there is a normal wind [blowing, then] what is the reason of the one who prohibits (since the wind will not fan the flame, even with the door open)?! But if there is an unusual[ly strong] wind [blowing, then] what is the reason of the one who permits (since the wind will fan the flame)?!

SEE: עסק, הקא במאי עסיקין

### במאי פליגי

About what do they differ?!

Usually, this expression introduces a difficulty regarding the explanation of a controversy, as if to say: In light of our previous discussion, what case is left for the two disputants to disagree about?

מודה היה ר' יהודה להקמים בזיתים וענבים, ומודים חכמים לר' יהודה בשאר פירות. אמר ליה ר' ירמיה לר' אבא: אלא במאי פליגי? (שבת קמג, ב)

R. Y'huda agrees with the Hakhamim with respect to olives and grapes [that they may not be squeezed on the Sabbath], while the Hakhamim agree with R. Y'huda with respect to other fruits [that it is permitted to squeeze them]. R. Yirm'ya said to R. Abba: About what [fruits], then, do they differ?!

SEE: פליג

### ומאי פסקא

But why would [the tanna] establish it (= such a situation)?!

This question points out a difficulty with a proposal that has been put forward to explain the scenario of a mishna or baraita, on the grounds

"The Aramaic in the Torah" — what is it? [The expression] יגר שהדותא (the pile of testimony).

SEE: ניהו

### מאי נפקא לך מינה

"What comes out of it for you?!" What difference does it make to you?!

This rhetorical question indicates a difficulty: Why be concerned about something that really makes no difference?!

אמר ליה אבין לרב יוסף: הא דר' יצחק — גמרא או סברא? אמר ליה: מאי נפקא לך מינה? (עירובין ס, סע"א ותוס' שם)  
Abbaye said to Rav Yosef: Is this [ruling] of R. Yitzhak a received tradition or [is it based upon] reason? He (= Rav Yosef) said to him: What difference does it make to us?!

\* Sometimes, the pronoun is ליה, to him, or לן, to us.

\*\* Do not confuse this entry with the next one.

SEE: נפקא ליה, נפקא

### למאי נפקא מינה

With regard to what, does something come out of it? In what case is there a halakhic difference?

This real question is followed by an answer that explains the halakhic significance of the point under discussion.\*

הספידא — יקרא דחיי הוי או יקרא דשכיבי הוי? למאי נפקא מינה? דאמר: "לא תספדוה להווא גברא." (סנהדרין מו, סע"ב)  
Is [the purpose of] a eulogy the honor of the living [relatives] or the honor of the dead? In what case is there a halakhic difference? Where [the deceased] had said: "Don't eulogize me!"

\* Do not confuse this entry with the previous one.

SEE: נפקא מינה, נפקא ליה, נפקא

### מאי עביד/עבדי ליה

What will he/they do with it?

This question poses a difficulty for a specific tanna or amora. According to his opinion, there is a superfluous Biblical word, expression, or pasuk.

ור' אליעזר — האי "קל האזרח (בישראל) ישבו בסופות" — מאי עביד ליה? (סוכה כז, ע"פ ויקרא כג: מב)  
And [as for] R. Eliezer — what will he do with this (superfluous passage): "All the citizens (among the Jewish people shall dwell in sukkoth)," (since according to R. Eliezer, the beginning of the same pasuk already states the obligation of dwelling in sukkoth)?

SEE: עבד

### מאי עבידתיה

מה מעשהו (כאן)? מה מקומו (כאן)?!

What is its business (here)?! Why is it mentioned (here)?!

This rhetorical question points out a difficulty: The

"What is the/his advantage?" What is the/his uniqueness? What is the/his noteworthy point?

וחכמים אומרים: נאמנו עליו ועל החלב. (שם צג, סעי' ע"פ כתי' ועי' רש"י שם)

This is how the mishna should read: They are not to be trusted with regard to it (= the sciatic nerve) nor with regard to the [removal of forbidden] fat — (this is) the opinion of R. Méir, but the Hakhmim say: They are to be trusted with regard to it and with regard to the [forbidden] fat.

SEE: דבר, מאי עבדתיה

### מאן חכמים ר' ... היא

[ש]ל מי [דעת] החכמים? [ש]ל ר' ... היא.

Whose [opinion has been stated by] the Hakhmim? It is [the opinion of] R. ....

This question is sometimes raised in the Talmud in order to identify the author of the opinion that was presented in a mishna or baraita in the name of the Hakhmim.

משנה: ... כהנים נושאין את כפיהן ארבע פעמים ביום: בשחרית, במוסף, במנחה, ובנעילה שצריכים. (תענית כו, רע"א: משנה פ"ד מ"א. ועי' עירובין פג, ושי"ט)

תלמוד: אמר רב נחמן אמר רבה בר אבון: זו דברי ר' מאיר, אבל חכמים אומרים: שחרית ומוסף יש בהן נשיאת כפיים; מנחה ונעילה אין בהן נשיאת כפיים. מאן חכמים? ר' יהודה היא. (תענית כו, ב)

MISHNA: The kohanim raise their hands (and pronounce Birkath Kohanim) four times in one day (on Yom Kippur): At the morning service, at the additional service, at the afternoon service, and at the concluding service (= n'ila).

TALMUD: Rav Nahman said, quoting Rabba b. Avuh: This is the opinion of R. Méir, but the Hakhmim say: In the morning and additional services there is Birkath Kohanim; [while] in the afternoon and concluding services there is no Birkath Kohanim. Whose [opinion has been stated by] the Hakhmim? It is [the opinion of] R. Y'huda.

SEE: חכמים

### מאן שמעת ליה דאמר את מי אתה שומע

האומר ...? Whom do you hear that says ...?

This question seeks to identify the tanna who holds the opinion that was anonymously mentioned in the mishna or baraita that has just been quoted in the Talmud. On the basis of that identification, the Talmud usually proceeds to refute the tanna's opinion, or to bring a proof, or to raise a difficulty. For an example — see סע"א כד.

### מאן תנא

מי הוא התנא ...? Who is the tanna ...?

מאן תנא דפליג עליה דרבי? רבן שמעון בן גמליאל הוא. (שבת כט,א)

Who is the tanna who disagrees with [the opinion] of Rabbi? It is Rabban Shimon b. Gamliel.

\* It is usually possible to determine from the context whether this question should be vocalized? מאן תנא? (who is the tanna?) like this entry or? מאן תנא? (who taught ...?) like the next entry. However, this distinction usually does not alter the meaning of the question significantly.

SEE: תנא

### מאן תנא מי שנה ...? Who taught (this text)?

For an example — see the next entry.

SEE: תנא

### מאן תנא להא דתנו רבנן

מי שנה את זו ששנו חכמים?

Who taught this [baraita] that the hakhmim taught?

This question seeks to identify which of the tannaim, whose opposing opinions were previously quoted in the Talmud, advocates the opinion contained in the baraita about to be quoted.

מאן תנא להא דתנו רבנן: לא תמלא אשה קדרה ...? ליקא בית שמאי היא ולא בית הלל? (שבת יח, רע"ב)

Who taught this [baraita] that the hakhmim taught: A woman must not fill a pot ...? Shall we say it is [the opinion of] Beth Shammai and not [that of] Beth Hillel?

### מאנא (מאני/מני. pl.)

utensil; vessel; garment

SEE: מנא, the more common spelling of the singular

### מאתן מאתים

two hundred

SEE: מבעוד יום

### מברא/מעברא (עבר)

ferryboat

שמאל הנה קא עבר במברא\* (חולין צד,א ורש"י שם) Sh'muel was crossing in a ferryboat

### מערבא/מערבא

אוי איקא נהרא, לא עברא; ואי איקא מברא, עברא. (ביצה ז, רע"ב ורש"י שם)

But if there is a river (between the hen and the rooster), [the hen] does not cross over; but if there is a bridge, she does cross over.

\* In the commentary attributed to Rabbeinu Gershom, the spelling is מעברא.

### מגבי (גבי אפעל) prt.

causing to be collected; confiscating

SEE: אגבי

### מגדף\* prt. (גדף פעל)

המגדף אינו חייב עד שיגרש השם. (סנהדרין נה, סעי' ב: משנה פ"ז מ"ה ע"פ במדבר ט"ז:)

A blasphemer is not liable [to punishment] unless he explicitly pronounces the (Divine) Name.

\* This entry is Hebrew, and the next is Aramaic.

### מגדף\* prt. (גדף פעל) מתקיף

מגדף בה ר' אבהו\*\* (סנהדרין ג, סעי' ב ועוד)

R. Abbahu attacks it (= the opinion just now presented)

\* This entry is Aramaic, and the previous one is Hebrew.

\*\* See Tosafoth on "פשיט" ד"ה כתובות ב, ב.

### מגו\* מתוך out of; from

For an example — see ג(מ)

\* Certain arguments and principles that are introduced by the conjunction מגו (see next entry) are sometimes referred to by the word מגו alone.

SEE: גו

### מגו ד-/מיוג ד-

מתוך ש-; מפני ש- since; because

(1) This conjunction is sometimes used in the application of the following rule of evidence, which is called a מגו in the Talmud and its commentaries (כתובות טז,א ועוד): In certain cases, the court accepts the plea of a defendant as credible on the ground that, if he intended to lie, he could have invented a better plea than the one he actually presented.

מיוג דאי בעי אמר ליה: "אנא זבינתה מינד", כי אמר ליה נמי: "את זבינתה ליה וזבנה ניהלי" — מהימן. (בבא בתרא נ, סעי' ב) Since if [the defendant] wanted [to lie], he could say to him (= the plaintiff): "I bought it (= the property I occupy) from you"; even if he says to him: "You sold it to him (= a third party) who (subsequently) sold it to me" — [the defendant] is believed.

(2) This conjunction is also used to introduce some other principles of Jewish law.

מגו דהויא דופן לענין סוכה, הויא דופן לענין שבת. (סוכה ז,א) Since it is [regarded] as a (legal) wall for a sukkah, it is a wall with respect to [defining a private domain for the laws of the] Sabbath.

SEE: מה לי לשקר

### מד- (מ+ד-)

מקיון ש- from [the fact] that; since

For an example, see מדקתני.

### מדאורייתא

SEE: אורייתא

### מדה

(1) a measure; a measurement

כל מדת חכמים כד היא: בארבעים סאה הוא טובל, בארבעים סאה חסר קורטוב אינו יכול לטבול בהן. (ראש השנה יג,א) Every [designated] measurement of the hakhmim is of this nature: One may take a ritual bath in forty se'a [measures of water], [but] he may not take a

ritual bath in forty se'a minus a "kortov" (= a very slight quantity).

### (2) characteristic; attribute; manner

מדת חסידות שנו כאן. (בבא מציעא נב,ב) [The hakhmim] are teaching the attribute of piety here (= They are recommending an action that is not required by Jewish law.)

ברית קרונה לשלש עשרה מדות שאינו חוזרות ריקם. (ראש השנה יז,ב)

A covenant has been made with the thirteen (Divine) attributes that [those who entreat God through them] will not be turned away empty-handed.

### (3) principle; rule of interpretation

צא ולמד משלש עשרה מדות שהתורה נדרשת בהן! (סנהדרין פא,א)

Go out and learn from the thirteen principles through which the Torah is interpreted!

### מדחי\* prt. (פעל דחי) pushing aside; putting off

ספוקי מספקא ליה ומדחי ליה. (מועד קטן טו, סעי' ב) He (= the amora) is quite uncertain about it (= the relative severity of that case) and pushes it aside (= rebuts arguments from either direction).

SEE: דחויי

### מדינה (דיו)

(1) "a jurisdiction"; district; country

הכל תלוי במדינה. (בבא מציעא פג,א: משנה פ"א מ"א) Everything depends upon the custom in the country.

(2) the provinces (as opposed to the Beth HaMikdash or Y'rushalayim)\*

יום טוב של ראש השנה שחל להיות בשבת — במקדש היי תוקעין, אבל לא במדינה. (ר"ה כט,ב ורש"י משנה פ"ד מ"א) [When] the festival of Rosh HaShana falls on the Sabbath — in the Beth HaMikdash they would blow [the shofar], but not in the provinces.

\* Rashi, in his commentary on this mishna, explains the term as including the rest of Y'rushalayim and excluding only the Beth HaMikdash; whereas the Rambam, on the same mishna, writes that the term includes all of Eretz Yisrael outside of Y'rushalayim, since for him מקדש means all of Y'rushalayim.

### מדינת הים

overseas; the Diaspora

המביא גט ממדינת הים (גיטין ב, רע"א ורש"י שם: משנה פ"א מ"א) one who delivers a bill of divorce from overseas

### מדבר\* prt. (דבר אפעל)

reminding

(1) מזכיר; גורם שמשוהו יזכר

מדבר חד לחבריה (כתובות כ, סעי' א) one (witness) may remind his fellow (witness)

(2) מזכיר; אומר

מאימתי מדברינו: "יתן טל ומקור" (תענית יא,א)

מה ל-... ש-... תאמר ב-... ש-...

Whereas (A is potent), [as evidenced by the fact] that ...; can you ascribe [the same power] to (B), which ...?!

This formula presents a refutation of a argument. It shows that A, which was regarded as weaker than B in the course of the argument, is stronger than B in at least one respect; hence, a strict halakha of A cannot necessarily be attributed to B.

איכא למיפד: מה למלאכה, שכן נהגת בשבתות וימים טובים — תאמר בעינו, שאינו נהג בשבתות וימים טובים? (יומא פא, סע"א)

There are grounds to refute (the argument that was seeking to prove that a Jew who eats on Yom Kippur has violated a negative commandment, based on the prohibition of labor on Yom Kippur): Whereas a prohibition of labor [is potent] as evidenced by the fact that it also applies to Sabbaths and festivals; can you ascribe [the same power] to fasting, which does not apply to Sabbaths and festivals?!

SEE: איכא למיפד

מה לי? "What [is it] to me?!"

What [advantage] is there for me ...?!

This expression presents a rhetorical question.

For examples — see the next two entries.

\* Sometimes, other personal pronouns are used, as in לו.

SEE: למה לי

מה לי לשקר

What [advantage] is there for me to lie?!

This rhetorical question is sometimes the basis for the credibility of a plea in court. It is argued: If this party had intended to lie, he would have issued a stronger plea than the one he actually stated.

For an example — see רע"ב וש"ל.

SEE: מו ד-

מה לי ... מה לי ...

What is [the difference] to me [whether] ... [or] ...?!

מלאך המות — מה לי הקא, מה לי התם? (בבא מציעא ל"ב) [As for] the angel of death — what [is the difference] to me [whether the animal is] here (= in the thief's house) or there (= elsewhere)?! (= There is no difference, for it would have died in any event.)

\* Sometimes, לי need not be translated into English.

מה מצינו ... אף ...

Just as we have found ..., also ...

This formula presents an analogy teaching that a halakha known to apply to one or more cases

discovered to be a relative or [otherwise] disqualified, their testimony is void.

SEE: היקש, בגין אב, מה מצינו ... אף ...

במה דברים אמורים

To what circumstances does [this halakhic statement] apply?

This expression is used in a mishna or baraita to limit the scope of a halakha.

הבהמה מועדת לאכול פירות וירקות ... במה דברים אמורים? ברשות הניזק, אבל ברשות הרבים — פטור. (בבא קמא י"ט, ב; משנה פ"ב מ"ב)

[The owner of] an animal is considered forewarned with regard to [its] eating fruits and vegetables ... To what circumstances does [this halakha] apply? [To damage the animal caused] on the plaintiff's premises, but [for damage it caused] in the public domain — [its owner] is exempt.

SEE: הני מילי

מה הצד (= מה הצד השווה)

"Just as [the cases that share] a [common] property ..."; a מה-הצד analogy

This term denotes an analogy based upon a common property shared by two subjects.

יתני ב"מה הצד" (קידושין כ"א, רע"א)

Let it be derived through a מה-הצד analogy!

SEE: בגין אב, (הצד השווה שבהן)

מה טעם קאמר

"What is [the] reason" [the tanna] is stating. This formula introduces a resolution of a redundancy in the text of a mishna or baraita: A later statement in the text is not redundant as previously argued, but it serves to give the reason for a previous statement.

ברייתא: מקום שנהגו לקצור — אינו רשאי לעקור. — אינו רשאי לקצור. ושניהם מעקבין זה את זה ...

תלמוד: "ושניהם מעקבין זה את זה" — למה לי? "מה טעם" קאמר. מה טעם לקצור אינו רשאי לעקור, לעקור אינו רשאי לקצור? משום דשניהם מעקבין זה את זה. (ב"מ ק"ג, רע"ב)

BARAITHA: [In] a locality where it is customary [in harvesting] to cut [crops], one [who leased a field] must not uproot [them manually]; [where it is customary] to uproot — he must not cut. And either party (= either the owner or the leaseholder) may prevent the other [from altering the usual procedure]. TALMUD: Why do I need [the statement] "and either party can prevent the other"? "What is the reason" [the tanna] is stating. For what reason [where it is customary] to cut must one not uproot; [where it is customary] to uproot must one not cut? Because either party can prevent the other [from altering the usual procedure].

SEE: פרושי קא מפרש

after their father's death. (This interpretation is derived by analogy from the juxtaposition of these two regulations in the text of the k'thuba.)

(2) Midrash; a compilation of Biblical interpretation that establishes a Scriptural basis for halakhoth and aggadoth\*

בקי ... במדרש, בהלכות, ובאגדות (תענית טז, סע"א) well-versed ... in Midrash, halakhoth, and aggadoth

\* See Rashi on סע"א קידושין מט.

SEE: מדרש

מדרש

מה what; how; whereas; just as; since The following entries illustrate special usages of this word where the common Biblical meaning, the interrogative what, is not the best translation.

ומה ... אינו דין ש-

Since ..., (then) is it not logical that ...?!

This formula presents a קל-יחמר argument.

ודין הוא: ומה כסף, שאין מוציא, מכניס — שטר, שמוציא, אינו דין שמכניס? (קידושין ה, רע"א)

And it is a logical inference: Since money, which does not set free (= effect a divorce), brings in [to matrimony] — (then) is it not logical that a document, which does set free, should bring in [to matrimony]?!

SEE: דין, קל וחמר, (ו)מה ... על אחת כמה וכמה

מה אני מקיים

"How do I establish ...?" What interpretation do I assign to [this Biblical passage]? What do I learn from ...?

"זכור" — זכור בלב? קשהוא אומר לא תשכח — הרי שכחת הלב אמר. הא מה אני מקיים "זכור"? בפה. (מגילה י"א, ע"פ דברים כ"ה:י"ט)

Could it be [that it means to remember] in the heart [what Amalek did to the Jewish people]? When He says: "Don't forget" — behold [not] forgetting in the heart has been stated! What, then, do I learn from the heart? Orally (= to read aloud what Amalek did).

SEE: מקיים

מה ... אף ...

"What is [the nature of] ..., [so] too ..."

Just as ..., [so] also ...

This formula presents an analogy: A halakha known to apply to one or more cases is applied to another, similar case as well.

מה שנים — נמצא אחד מהן קרוב או פסול, עדותו בטילה, אף שלשה — נמצא אחד מהן קרוב או פסול, עדותו בטילה. (מכות ה, סע"ב; משנה פ"א מ"א)

Just as [with regard to] two [witnesses] — [if] one of them is discovered to be a relative or [otherwise] disqualified, their testimony is void; [so,] too, [with regard to] three [witnesses] — [if] one of them is

From when do we [begin to] recite: "And give dew and rain"?

SEE: אדכר

מדלי prt. (דלי אפיל)

raising; elevating מרים; מגביה

SEE: מידלי

מדמי prt. (דמי פעל) מדמה

ר' יהושע בן לוי מדמי מילתא למילתא. (ברכות י"א, ע"פ כ"י ע"ר ש"י שם)

R Y'hoshua b. Levi compares one case to another (ascribing the same halakhic status to both of them).

מדקתני (= מ+ד+קא+תני) כיון ששונה

since he teaches (in a mishna or a baraita)

For an example — see the next entry.

מדקתני סיפא ... מכלל דרישא

כיון ששונה ... [ב]סיפא, מזה יוצא ש[ב]רישא [מדבר] ב-...

since he states [in] a latter/later clause ..., by implication it follows that the earlier clause (is dealing with) ...

This formula is used to clarify an earlier clause of a mishna or baraita by means of an inference from a later clause.

משנה: יוצאין בהן ... ויוצאין בקלח שלהן (פסחים ל"ט, רע"א; משנה פ"ב מ"ו)

תלמוד: מדקתני סיפא "בקלח שלהן", מכלל דרישא "עליו" (שם ל"ט, ב)

MISHNA: One fulfills the obligation (of eating bitter herbs at the Seder) with them (= the species previously listed) ... and with their stalks

TALMUD: Since he states [in] a later clause: "(One fulfills the obligation) with their stalks," by implication it follows that [in] the earlier clause ("with them" means "with their") leaves"

SEE: מד-

מדרבנו

SEE: (מד)רבנו

מדרש

(1) an interpretation (of a text, based upon a system of interpretive rules)

זה מדרש דרש ר' אלעזר בן עזריה לפני חכמים בפרס ביבנה: "הבנים יירש, והבנות יאנו". מה הבנים אינן יורשין אלא לאחר מיתת האב, אף הבנות אינן נאנות אלא לאחר מיתת אביהן. (כתובות מט, א; משנה פ"ד מ"ו)

This is an interpretation [of a k'thuba regulation that] R. El'azar b. Azaria expounded before [the] hakhamim at the yeshiva in Yavne: "The sons will inherit (the k'thuba of their mother), and the (unmarried) daughters will be supported (from their father's property)." Just as the sons inherit only after the death of the father, so the daughters must be supported only

should be applied to a similar case as well.\*

מה מצוינו בכל מקום בריבועית, אף כאן בריבועית. (ר"ה לב, א)  
Just as we have found on every [other] occasion [the sanctity of the holyday is expressed] in the fourth [b'rakha of the Amida], here (= in Musaf of Rosh HaShana) also in the fourth [b'rakha].

\* According to Rashi on רע"ב שבת כו, — this analogy is also called a **בגן אב**. The expression **מה מצוינו** is also used like a noun to denote an analogy of this type:

במאי גמר מיניה? אי בקל וחומר אי בקמא מצוינו. (מכות טו, א)  
Through what [method] does he derive from it? Either through a **analogy or through a qal va'chomer**.

SEE: מה מצוינו, אף ... בגן אב

## מה נפשך

מה רצונך לומר?

(1) What is it your desire [to say]?

Which position would you adopt?!

This rhetorical question introduces a **dilemma** that confronts the opinion that has just been expressed or implied in the Talmud.\*

רב הונא ותיב ליה לשמעיה. מה נפשך? אי שרי, לכולי עלמא שרי? ואי אסיר, לכולי עלמא אסיר? (חולין קיב, א ע"פ כת"י)  
Rav Huna gave it (= bread that had been in contact with bloody meat) to his [Jewish] attendant (exclusively). Which position would you adopt? If it is permissible, (then) it should be permitted for everyone (to eat it, including Rav Huna himself)! If it is forbidden, (then) it should be forbidden for everybody (including his attendant)!

(2) מה-נפשך argument

זכר שקיל מנה ממה-נפשך. (בבא בתרא דף קמא, סע"א)  
The male receives [the sum of] one hundred zuz by virtue of a מה-נפשך argument.

\* Occasionally, this expression presents two possible alternatives for consideration in defense of an opinion, as in בבא מציעא נב.

SEE: מאי קסבר, נפש

## ומה ... על אחת כמה וכמה

Since ..., (then) ... how much more so!

This formula presents a **קל וחומר** argument.

ומה במקום חיותנו אנו מתיראין, במקום מיתתנו על אחת כמה וכמה! (ברכות סא, ב)

Since we (fish) are afraid [when we are] in the place where we live (= water), (then) in the place where we die (= dry land) how much more so!

SEE: על אחת כמה וכמה, (ו) מה ... אינו דין ש-

מה ענין ... אצל ... (וכי מה ענין ... אצל ...)

SEE: מה ענין ... אצל ...

ומה ראית? "But what did you see?"

On what grounds have you determined to ...?

This question introduces a **difficulty** that is due to apparent arbitrariness.

ומה ראית קרבות קטות סומא ולחוציא קטות קללה? (שבת כז, ב)

But on what grounds have you determined to include the garment of a blind man (within the mitzva of tzitzith) and to exclude a night-time garment?

\* See the Biblical question הוזהו הדבר את עשית את הדבר הזה (בראשית כ:).

SEE: מהאי קלית, the Aramaic parallel.

## מה שאין כן

which is not so;

which is not the case (with regard to ...)

משנה: הקורא את המגילה עומד ויושב ... (מגילה כא, א) משנה פ"ד מ"א

ברייתא: תנא: מה שאין כן בתורה. (שם)

MISHNA: One may read the scroll (of Esther to fulfill his duty on Purim) either standing or sitting ...

BARAITHA: [A tanna] taught: Which is not the case with regard to the Torah [reading, which must be performed by the reader while he is standing].

## מה תלמוד לומר

What teaching [does the Biblical passage mean] to convey?

This question is followed immediately by the tanna's interpretation of a word, a phrase, or a clause — showing that it is not superfluous.

מה תלמוד לומר "לחם עוני"? פרט לעיסה שגילוייה בגין ושמך ודבש. (פסחים לו, א ע"פ דברים טז, ג)

What teaching does "the bread of affliction" [mean] to convey? It has excluded (from matza) dough that was kneaded with wine, oil, or honey.

SEE: תלמוד לומר



מהדר. (הדר פ"ל)

pursuing zealously; seeking

מהדרין — נר לכל אחד ואחד. (שבת כא, ב ורש"י שם)  
Those who zealously pursue [the mitzvah] — [they kindle] a candle for each and every person.\*

\* In our translation of this Hebrew text, we have followed Rashi who explains מהדרין in accordance with the Aramaic meaning of הדר. However, R. Nathan of Rome in his Arukh and the Rambam in his Mithne Torah both understood it as a Hebrew term meaning those who honor [the mitzvah]. See רמב"ם הל' חנוכה פ"ד ה"א.

SEE: הדר, הדר

מהדר. (הדר אפ"ל)

returning (something); restoring; repeating; replying

For an example, see מהדר.

למהדר

SEE: (ל)מהדר

מהו (= מה+הוא)

What is it? What is the halakhic ruling?

This term is often used in the formulation of a halakhic problem.

עיר שיש בה עבודה זרה ... מהו לילך לשם? (עבודה זרה יא, סע"ב: משנה פ"א מ"ד)

[If there is] an idolatrous [festival] in the town ... what is the halakhic ruling [as] to going there?

בעו מיניה and בעא מיניה, see additional examples.

SEE: מאי, בעיא



## מהו דתימא ... קא משמע לן

מהו שתאמר ...? הוא משמע לן.

What is it that you would have supposed ...? He [comes to] teach us.

After a difficulty was raised that a point in a mishna\* or baraita is obvious (פשיטא) and need not be stated, this formula presents a **resolution** of that difficulty. It is argued: If that point had not been stated by the tanna, we might have ruled differently; therefore it was necessary for the tanna to state it.

משנה: נשים ... פטורין מקריאת שמע. (ברכות כ, סע"א: משנה פ"ג מ"ג)

תלמוד: פשיטא! מצות עשה שהזמן גרמא היא, וכל מצות עשה שהזמן גרמא נשים פטורות! מהו דתימא: הואיל ואית בה מלכות שמיים? קא משמע לן. (שם כ, רע"ב)

MISHNA: Women ... are exempt from the recitation of Shema.

TALMUD: It is obvious! It (= the recitation of Shema) is a positive commandment bound by time, and women are exempt from all positive commandments bound by time! What is it that you would have supposed: Since it contains [the acceptance of] the kingdom of Heaven [women should be obligated to recite it]? He (= the tanna of the mishna) [comes to] teach us (that they are exempt nevertheless).

\* Rashi (on רע"א מ, חולין מ, רע"א) states that this formula usually refers to a mishna.

מהימן. (הימן) pass. prt.

believed; trustworthy

את מהימן לי בשבועה; האיד לא מהימן לי בשבועה. (בבא מציעא לו, ב)

You are trustworthy to me under oath; the other party is not trustworthy to me under oath (= I do not trust his oath).

\* Note the four-letter root, which may have developed from the binyan of אמון.

מהימן. (הימן) act. prt.

believing; trusting

לא מהימנא לך. (ב"מ טו, סע"ב)

I do not trust you. מהימן+אנא = מהימנא. See also the previous note.

SEE: הימניה

## מהקא

SEE: מהקא

מהל. (מהל: מהיל. prt, לימהל. fut, לימהל. inf.)

he circumcised

מלי

והיכא דלא מהליה אבוא, מהיבי בי דינא למימהליה. (קידושין כט, א)

And in a case where his father did not circumcise him, the court is obligated to circumcise him.

\* In Hebrew the root מו"ל means **circumcise** — but the active participle מוֹלֵךְ, **circumcising** or **circumcisor**, and the passive participle מוּלָּךְ, **circumcised**, indicate the existence of מו"ל as a Hebrew root as in Aramaic.

מהני. (הני אפ"ל) prt.

benefiting

(1) מהנה דאי טעם בצפרא מידי, לאורתא לא הוה מהני ליה מילא (פסחים קח, א)

for if he ate something in the morning, the food would not benefit him in the evening

(2) מועיל effective (legally); taking effect

וכי מהני בה תנאי? (ביצה לב)

But is a stipulation with regard to it effective?

SEE: אהני

מובקה\* (= מבהק) pass. prt. (בהק הפעל)

clear; distinct; par excellence

סימן מובהק (ב"מ כז, ב)

a distinct identifying mark

רבו מובהק (ב"מ לג, א)

his teacher par excellence

\* Compare the Biblical בהק (ויקרא יג:לט)

מודי. (ירי אפ"ל) prt.

(1) admitting (responsibility, guilt)

באינד חמשים הא לא מודי. (בבא מציעא ד, סע"א)  
He is not admitting [that he owes] the other fifty.

(2) accepting (his opponent's view); agreeing

מודי ליה רבנו לר' שמעון בן אלעזר ברוב נכרים. (ב"מ כד, א)  
The Hakhamim agree with R. Shim'on b. El'azar in [a case where] the majority [of the local people] are non-Jews.

(3) thanking; expressing gratitude

אודני הוא דקא מודית. (יבמות סב, א)  
It was really\* gratitude that she was expressing (for the birth of her son).

\* The infinitive אודני, which strengthens the verb מודית, has been expressed by the adverb really in English.

SEE: אודי

מודע. (ידע אפ"ל) prt.

informing

SEE: אודע

מודעא. גלוי דעת

a notification In order to cancel the force of a document, one party can issue a declaration in advance in the presence of witnesses claiming that he is about to sign the document under duress.

כל מודעא דלא כתיב בה: "אנו ידעין ביה באונסא דפלגיא" לאו מודעא היא. (בבא בתרא מ, סע"א-רע"ב)

Any notification that does not have written in it: "We (the undersigned witnesses) are aware of the coercion imposed upon So-and-so" is not a [valid] notification.

מוזקר (= מזקק) pass. prt. (זהר הפעל)

warned; prohibited

היכן מוזקר על אכילה? (מכות יט, ב)  
*And where (in the Torah) is [one] warned against eating (the second tithe in a state of ritual impurity)?*  
 SEE: מזקק

מוחלפת (= מחלפת) pass. prt. (חלף הפעל)

reversed; interchanged

See the example referred to in the next entry.

## מוחלפת השיטה

The system should be reversed.

This statement presents a resolution of a contradiction. When the opinion of at least one of the two tannaim involved in a controversy contradicts his opinion in another similar controversy, an amora (usually R. Yohanan) sometimes proposes that in one of the controversies the two opinions should be reversed. For example (in ביצה ג, ט"א וש"י), R. Yohanan proposes that R. Y'huda holds the opinion that was initially attributed to the Hakhmim, and the Hakhmim hold the opinion initially attributed to R. Y'huda.

Subsequently, the Talmud proceeds to quote a different amora (usually from Babylonia) who rejects that resolution of the difficulty with the directive "In reality, do not reverse!". Instead, the latter amora resolves the contradiction in a different manner without interchanging opinions.

ביצה שם ג, רע"ב — see Rabina in מחליו (ו)הא איפקא שמעינן לה, איפוד  
 SEE: מחליו

מוטב pass. prt. (טוב הפעל)

(1) it is better; it is preferable

מוטב תיעקר אות אחת מהתורה, ואל תשתכח תורה מן ישראל.  
 (תמורה יד, ב ע"פ שיטה מקובצת שם)  
*It is better [that] one letter be uprooted from the Torah\* than [that] the Torah be forgotten by the Jewish people.*

(2) the good; the right path

מחזירן למוטב (סנהדרין צז, ט"ב)  
*he will return them to the right path*

\* The rule that the Oral Torah not be written down is based on a letter (or two) in the Torah. The rule was uprooted for the preservation of the Torah.

מוכח\* prt. (יכח הפעל) מוכיח

(1) "proving"; clear; well-grounded

אומדנא דמוכח שאני. (בבא בתרא קמו, ט"ב)  
*A well-grounded assumption is exceptional*

(2) reproving; admonishing

הנה קא מוכח לו במילי דשמא (גיטין נז, ב)  
*he would admonish us about Heavenly matters*

\* This form is popularly pronounced מוכח.

\*\* The parallel Hebrew noun to the first meaning is הוכחה, proof; whereas the parallel to the second meaning is תוכחה, reproof.

מוכחא מילתא הדבר מוכיח

the matter clarifies; the context is clear

"למי שעשה לאבותינו ולנו את כל הנסים האלו" ... התם מוכחא מילתא: מאן עבד נסיון קודשא בריך הוא. (ברכות נא, א)  
*"To the One Who has performed all these miracles for our ancestors and for us" ... There the context is clear (that the reference is to the Almighty): Who (is it that) performs miracles? The Holy One Blessed Be He.*

מוס

SEE: מוס

מופלג (= מפלג) pass. prt. (פלג הפעל)

(1) removed; distant

מופלג מן היובל (ערכין כט, ב)  
*[a time] distant from the Jubilee year*

(2) extraordinary; outstanding (in scholarship and/or in advanced years)\*

שאני רב אחא בר יעקב דמופלג. (עירובין סג, א ע"ר שם)  
*[The case of] Rav Aha b. Ya'akov is different, for he is extraordinary.*

\* A מפלג is a remarkably old man in later Hebrew.

מופנה (= מפנה) pass. prt. f. (פני הפעל)

free (for interpretation); available (for deduction, because it is not needed for the plain sense of the passage)

כל גזירה שונה שאינה מופנה כל עיקר — אין למדיו הימנה.  
 (נדה כב, ט"ב)

[As for] any גזירה-שונה analogy that is not at all free (because its terms are not superfluous) — we cannot deduce from it.

SEE: מפני

מוציא prt. (וצא הפעל)

bringing forth; extracting; releasing

In addition to its basic meaning, this word is also found in two special senses in Mishnaic Hebrew:

(1) excluding (from a halakha or a category)

ומוציא אני את הנזרים שאין מזונותיהן עליך (ביצה כא, ב)  
*but I exclude [preparing food on a festival for the use of] non-Jews, because feeding them is not your responsibility*

(2) causing (another) to fulfill his obligation; performing a duty on behalf of (others)

כל שאינו מחויב בדבר אינו מוציא את הרבים ידי חובתו.  
 (ברכות כ, ב)

Anyone who is not obligated in the matter (= the mitzva) cannot perform the duty on behalf of others.

SEE: מרבה אני, הוציא, מפיק

## המוציא מחברו עליו הראיה

[If a person] would take [something] away from [the possession of] his fellow man [into his own possession], the [burden of] proof [rests] upon him (= the claimant).

This fundamental rule of evidence means that unless a claimant produces solid evidence for his cause (two witnesses or the equivalent) — he cannot legally collect any part of his claim, and the status quo remains in force.\*

שור שהיה רודף אחר שור אחר והוזק — זה אומר: שורך הוזק, וזה אומר: לא כי, אלא בקלע לקח — המוציא מחברו עליו הראיה. (בבא קמא לה, ט"א: משנה פ"ג מ"א)

[If] an ox was pursuing the ox of another man and [the latter ox] was [found] injured — one [owner] saying: "Your ox injured [mine]," with the other saying: "Not so, rather it was injured by a rock" — the [burden of] proof [rests] upon him (= the claimant).

\* In בבא קמא מו, ב — the Talmud bases this rule on the argument:

דכאיב ליה כיבא הוא אזיל לבי אסיא.  
 The one who is suffering pain should go to the doctor. (= The person who is not satisfied with the status quo is the one who should try to remedy the situation.)

מוקים/מוקי prt. (קום הפעל) מעמיד

setting up (a text as referring to); explaining  
 This verb often refers to the explanation of a specific text or statement in accordance with a particular opinion or as dealing with particular circumstances. It is usually followed by the direct-object pronoun *it*, which is often omitted in English.

שמואל מוקים לה למתניתין כר' יהודה (נדרים ה, רע"ב)  
*Sh'muel explains (it) our mishna in accordance with [the opinion of] R. Y'huda*

SEE: וימי מצית מוקמת, אוקי

מורי prt. (ירי הפעל) מורה; פוסק

teaching; issuing a halakha decision

SEE: אורי

מושב

a sitting; a session  
 במושב תלתא (ב"ב קסה, ב) (judges)  
 SEE: מוטיב, יתיב

מוטיב\* prt. (תוב הפעל) משיב; מקשה

replying; refuting; pointing out a difficulty

For an example — see מוטיבין אשמעתין

\* The form מוטיב is also used in the same sense, and its plural מוטיבי is very common.

SEE: אוטיב, מטיב, מיתבי, הוא מוטיב לה והוא מפרק לה

מוטיב\* prt. (יתב הפעל)

seating; installing  
 מוטיבין ליה לצורבא מרבנן, ולעם הארץ נמי אמרין ליה: "תיב" (שבועות לב, ב)

We (= the judges) seat the Torah scholar, and we also tell the uncultured person: "Be seated!" (when the two oppose each other in a courtroom).

SEE: אוטיב, יתיב

מוטיבין אשמעתין

וקמיבין (= ומקשים) אנו על שמועתנן.

But we may point out a difficulty with our own halakhic teaching.

The amora Rabba uses this expression to introduce a mishna or a baraita that (apparently) contradicts the halakha that he himself has presented — either in his own name or in the name of his teacher.

רבה ורב יוסף דאמרי תרנייהו: המבדיל בתפלה צריך שיקביל על הכוס. אמר רבה: ומוטיבין אשמעתין: קשה ולא הזכיר ... המבדיל ב"חונן הדעת" אין מחזירין אותו, מפני שזכור לאומרה על הכוס. (ברכות לג, א)

Rabba and Rav Yosef both say: One who recites Havdala in the Amida must (also) recite Havdala over the cup [of wine]. Rabba said: But we may point out a difficulty with our own halakhic teaching (from the following baraita): [If] one erred and did not mention Havdala in [the b'rakha of] חונן הדעת, we do not make him repeat [the Amida], because he can say it (= Havdala) on the cup (implying that if he did say it in the Amida, he would not have to say it over the cup).

SEE: שמעתא, מוטיב

מזבין prt. (זבן הפעל) מוכר

SEE: זבן, זבין and its note

מזג (מזג: מזג, act. prt. מזג, pass. prt. מזג)

מזג\* (מזג: מזג, act. prt. מזג, pass. prt. מזג)

he diluted (wine with water, since pure wine was too strong to drink)\*\*

מזגו לו כוס ראשון. (פסחים קיד, א: משנה פ"י מ"ב)  
*They diluted the first cup for him (at the Seder).*

diluted wine  
 חמרא מזיגא (עבודה זרה לא, א)

\* The first form is Hebrew, and the second is Aramaic.

\*\* In Modern Hebrew, this verb usually means he poured.

מזבן/מזבין prt. (זבן הפעל)

מקור

הדא חדא מזבנן בחמשין (בבא מציעא צט, רע"ב)  
*[if the fifty dates are sold] one by one, they are sold for [a total of] fifty [p'rutoth]*

SEE: זבן, זבין, מזבין and its note

**מזהיר** prt. (זהר הפעיל); **מזהיר\*** prt. (זהר הפעיל)  
warning; prohibiting  
אין מזהירין מן הדיון. (מכות ה,ב ושי"ט)  
We do not [base a] warning on a argument  
(instead of a pasuk).  
\* The first form is Hebrew, and the second is Aramaic.  
SEE: מזהיר, מזהיר, מזהיר

**מזיד** prt. (זיד הפעיל)  
acting deliberately  
(with awareness of wrongdoing)  
בשוגג לא קנסוהו רבנן. במזיד קנסוהו רבנן. (שבת ג, טע"ב)  
For acting unintentionally the hakhamim did not  
punish him; for acting deliberately the hakhamim did  
punish him.  
SEE: שגג

**מחא** (מחי: מחי. fut. לחי.)  
he hit; he struck  
שקל פנדא דמרא. מחייה (בבא קמא כז,ב)  
he took the handle of a hoe [and] struck him  
he wove\*  
For an example — see מחיתא מחיתא מחיתא  
\* See Rashi's comment on נחב, explaining this usage.

**מחאה**  
a protest  
מחאה בפני שלשה. (בבא בתרא לט, טע"א)  
A protest [must be made] in the presence of three  
[people, in order to be valid].

**מחה\*** (מחי: מוחה. prt.)  
he protested; he objected  
כל מי שיש בידו למחות ואינו מוחה — נענש. (עבודה זרה ח,א)  
Whoever has the opportunity to protest [and thereby  
prevent a transgression] but does not protest — is  
punished.  
\* In Biblical Hebrew (e.g., במדבר הכג), this verb means he  
erased, he wiped out, he destroyed.  
SEE: מחי, מחי

**מחוי** prt. (חוי הפעיל)  
מראה  
showing; indicating (by gesture)  
This word is generally used to introduce a brief  
remark or reply of an amora.  
מחוי ליה ר' אבהו. ובשבוניה? (בבא מציעא ז,א ורשי"ט)  
R. Abbahu indicates to him [with a gesture]: And  
with an oath! (In order to receive a portion of the  
garment in dispute, each party must affirm his claim  
with an oath.)

**מחורתא** pass. prt. (חור הפעיל)  
מחורתי; מלבנת; בורח  
"bleached"; clear  
SEE: אלא מחורתא כדשינו מעיקרא

**מחי** (מחי הפעיל; לחוי. inf.)  
he protested; he objected  
איבעי ליה לחויי (בבא בתרא לה, טע"ב)  
he should have protested (that he was still the owner of  
the property)  
SEE: מחה, מחה

**מחייב** prt. (חוי הפעיל)  
obligating; convicting; declaring guilty  
SEE: מחייב

**מחייך\*** prt. (חור הפעיל)  
צחק  
ומשום דסבירא ליה לקולא, מאן דתני לחומרא מחייך עליה?  
(עירובין מ, רע"א ע"פ רשי"ט שם מ, טע"ב)  
But because he holds a lenient [opinion], would he  
laugh at one who teaches a [strict] opinion?  
\* In Modern Hebrew, מחייך means smiling.  
SEE: חוכא, מחכו, מחיך

**מחיל** prt. (חלל הפעיל)  
(1) מחיל  
desecrating; profaning;  
transferring sanctity from  
(2) מוחל  
forgiving; forgoing; yielding  
\* In the second sense, forgiving, this verb may be vocalized  
מחיל — the binyan from the root חלל.  
SEE: אחיל

**מחית\*** prt. (נחת הפעיל)  
מוריד; מניח  
lowering; bringing down; placing (down)  
\* Do not confuse with מחית (= מחי+את), you are flogging.  
SEE: אחית

**מחכו/מחויכו** עליה במערבא\*\*  
צוחקים עליה במערב (= ארץ ישראל).  
They laugh at it in the West (= Eretz Yisrael).  
This expression introduces a difficulty that was  
raised in Eretz Yisrael with regard to a statement  
(usually halakhic) that was made by an amora in  
Babylonia.

כיצד מנפח? אמר רב אדא בר אבהו אמר רב: מנפח מקשרי  
אצבעותיו ולמעלה. מחכו עליה במערבא: כיון דמשני, אפילו  
בכולה ידא נמי! (ביצה יג, טע"ב - יד, א)  
How may one blow away (the chaff from ears of wheat  
on the Sabbath)? Rav Adda b. Ahava said, quoting  
Rav: One may blow [only if they are held] from the  
joints of his fingers upwards. They laugh at it in the  
West: As long as he does it in an unusual manner, he  
may even [use] his whole palm!

\* In most instances, our printed editions read מחכו (prt.  
However, the Arukh and R. Hananel have the  
reading מחייכו (prt. הפעיל), as in סע"א, as in our  
editions.  
\*\* According to the Talmud (סנהדרין יז,ב), this expression  
refers to R. Yose b. Hanina. See Tosafot there.  
SEE: מערבא, אחיך, מחיך

**במחלוקת שנויה\***  
[The halakha] taught is controversial.  
משנה: האוכל והשותה אין מצטרפין. (יומא עג,ב; משנה ח:ב)  
תלמוד: מאן תנא? אמר רב חסדא: במחלוקת שנויה, ור'  
יהושע היא, דתנן ... (שם פא, רע"א ורשי"ט שם)  
MISHNA: Food and drink are not added cumulatively  
[to make up the minimum quantity of consumption  
that violates the Yom Kippur fast].  
TALMUD: Who is the tanna [of this halakha in the  
mishna]? Rav Hsida said: [The halakha] taught is  
controversial, and it [follows the opinion of] R.  
Y'hoshua, for we have learned (in a different mishna) ...  
\* In כתנאי is used like במחלוקת שנויה, ברכות לה, ב. In  
to indicate that the very issue two amoraim dispute is the  
subject of an earlier controversy between two tannaim. In  
Modern Hebrew, a similar expression, שנוי במחלוקת, is used  
to describe a person or an issue as controversial — even  
though the meaning of שנוי there is not so clear.  
SEE: שנה

**מחליף** prt. (חלף הפעיל)  
interchanging  
מחליף רבה בר אבהו ותני ... (בבא מציעא זח,ב)  
Rabba b. Avuh interchanges [the two opposing  
opinions] and teaches [the text as follows] ...  
SEE: (ח)אח איפכא שמעינן לה, מוחלפת השיטה, איפוך

**מחלל** prt. (חלל הפעיל)  
מחלל  
(1) desecrating; profaning  
קמחלליו שבתא (שבת קמז, רע"א)  
they are desecrating the Sabbath  
(2) transferring sanctity from (fruits of the  
second tithe or of the fourth year to money)  
טבעא אפירא לא מחללינו. (בבא מציעא מד,ב)  
We may not transfer sanctity from coins to goods.  
\* The prefix ק- is used for emphasis.  
SEE: אחיל

**מחמר** prt. (חמר הפעיל)  
driving (a beast of burden from behind)  
המחמר אחר בהמתו בשבת (שבת קנד, טע"א)  
one who is driving his animal on the Sabbath  
SEE: חמרא, חמרא

**מחמת\*** on account of; because of; through  
מתה מחמת קלאכה. (בבא מציעא לד,א)  
[The animal] died on account of [its] work.  
\* This word is popularly pronounced מחמת. It literally  
means through the heat of or through the fury of from the  
noun חמה or through the sun (its light or heat) of from the  
noun חמה. According to the latter etymology, the word is  
vocalized מחמת.

**מחת** pass. prt. (נחת הפעיל)  
מורד; מנח  
lowered; resting; lying  
מחתא אורייתא אארעא (נדרים יד, רע"ב)  
the Torah [scroll] is lying on the ground  
SEE: אחית

**מטא** (מטי: מטי. prt. לימטי. fut.) "מצא"; הגיע  
"he found"; he reached; he arrived  
ר' יוחנן — כי מטי להאי קרא, בְּכִי. (חגיגה ה,א)  
[As for] R. Yohanan — whenever he reaches this  
pasuk, he weeps.  
SEE: (ו)מטו בה משמיה ד-, אַמְטִי

**מטביל** prt. (טבל הפעיל); **מטביל\*** prt. (טבל הפעיל)  
dipping; immersing (something, usually for  
ritual purification)  
מקוה שיש בו ארבעים סאה שבו טובלין ומטבילין (משנה  
מקואות פ"א מ"ז)  
a ritual bath that contains forty se'a in which [people]  
immerse [themselves] and immerse [utensils]  
\* The first form is Hebrew, and the second is Aramaic.  
SEE: טביל

**ומטו\* בה משמיה ד-\***  
ומטו\* בה [לומר] בשם ר' ...  
and [others] are inclined [to quote it] in the  
name of R. ...

This expression indicates that another tradition  
ascribes the same halakha that some quote in the  
name of an amora to an earlier authority in the  
chain of halakhic transmission.

אמר ר' חייא בר אבא אמר ר' יוחנן, ומטו בה משמיה דר' ינאי  
(ראש השנה י, רע"א ורשי"ט שם)  
R. Hiyya b. Abba said, quoting R. Yohanan, and  
[others] are inclined [to quote it] in the name of R.  
Yannai

\* We have explained the verb as מטו, they tend, they are  
inclined, as an אפעל participle from the root מטי, as Rashi  
does. Nevertheless, it is also possible to vocalize the verb  
מטו, they reach, they arrive (= מגיעים), a קל participle from  
the root מטי — in the sense of tracing the halakha back  
until we reach an earlier authority.  
\*\* Sometimes מטו is used instead of —  
מטי, מטא.  
SEE: מטו, מטא

**מטותא/מטו** בקשה  
asking a favor

**במטותא מיןך/מיניכו\***  
בבקשה ממך/מכם I pray you (s./pl.); please  
For an example — see ברכות לה, ב.  
\* במטותא מיןך is occasionally used in Modern Hebrew.

**מטיין** prt. pl. (נטי הפעיל)  
inclining; favoring  
לאו "תלכה" איתמר, אלא "מטיין" איתמר. (ברכות לג,ב ורשי"ט)  
It was not stated: "[Such is the] halakha" (to be taught  
publicly), but it was stated: "We are inclined [to that  
opinion]" (and thus we rule, but only for individuals  
who ask us).  
For another example — see עירובין מו, ב. and Rashi's  
commentary there.  
SEE: (ו)מטו בה משמיה ד-, אַמְטִי

כיס? מי לא עסקינו דקא נקיב מרגינתא, אדהכי והכי קאמי  
מקמיה ובטיל ממלאכתו? (וקידושין לג, רע"א ורש"י שם ע"פ  
ויקרא יט:לב)  
("Before the aged you shall rise, and you shall honor  
the presence of an elder.") Just as [the Torah demands]  
rising that involves no monetary loss, [it] also  
[demands] honor that does not involve monetary loss.  
But does rising [never] involve any monetary loss?!  
Are we not dealing [also] with [a craftsman] who was  
piercing pearls [so that] while he is standing up before  
him (= the elder), he is interrupted from his (high-  
paying) work?!  
SEE: עסק

**מי לימא/נימא האם נאמר...!**  
This expression almost always appears in the  
context of a controversy between two amoraim.  
After it has been established that one amora's  
opinion is disputed by an earlier halakhic  
authority, it is now argued that such may be the  
case with respect to the other amora's opinion too.  
לשמואל ודאי תנאי היא; לרב מי לימא תנאי היא? (בבא קמא  
ע"א)  
According to Sh'muel [this issue] is certainly a  
controversy between tannaim; according to Rav shall  
we say it is a controversy between tannaim?!

**ומי מצית אמרת/מוקמת ... והא ...**  
האם אתה יכול לומר/להעמיד ...? והלא ...?  
But [how] can you say/interpret ...? Is there  
not (a text that states ...)?  
This formula presents a *refutation* of a  
statement/interpretation that was quoted earlier  
in a Talmudic discussion.  
For examples — see מציעא ב,א; לג,א.  
SEE: אוקי

### מי סברת

**Do you (really) think ...?!**  
This rhetorical question introduces a *refutation* of  
an argument that undermines the assumption  
upon which the argument was based.  
ברייתא: "שונא" שאמרו שונא ישראל — ולא שונא אומות  
העולם.  
תלמוד: אי אמרת צער בעלי חיים דאורייתא, מהילי שונא  
ישראל, ומהילי שונא אומות העולם? מי סברת ששונא דקרא  
קאמי? אשונא דמתניתא קאמי? (ב"מ לב, סע"ב ורש"י שם)  
BARAITHA: [The] "enemy" they spoke of is a Jew who  
is his enemy — not a non-Jewish enemy.  
TALMUD: If you say [that relieving] the suffering of an  
animal is of Torah [origin], what is the difference  
whether [its owner is] a Jew who is an enemy or a  
non-Jewish enemy? Do you (really) think [this  
baraita] defines [the] "enemy" [mentioned] in the  
pasuk (שמות כה: whose laden donkey requires

This standard formulation of a *problem* presents two plausible alternatives.  
עקבר נכנס וקבר בפיו, ועקבר יוצא וקבר בפיו — מהו? מי  
אמרין היינו האי דעל ותינו האי דנפק או דילקא אחריתא  
הוא? (פסחים יב)  
What is the law [if] a mouse enters (the house) with a  
loaf (of bread) in his mouth, and a mouse comes out  
with a loaf in his mouth? (Does the resident have to  
search for hametz?) Do we say (= assume) that the  
same [mouse] that entered has come out, or perhaps it  
is a different one?  
SEE: בעיא

**מי דמי וכי דומה?!**  
Is it similar?!  
This rhetorical question introduces a *refutation* of  
an analogy that was drawn by an amora between  
two subjects or between two texts.  
מי דמי? התם טלטל, הקא מלאכה! (שבת קטז, סע"ב)  
Is it similar?! There (in the case of rescuing a Torah  
scroll on the Sabbath with its cover even if the cover  
contains money) it is [merely a question of] handling  
(money), (whereas) here (in the case of skinning the  
hide of the sacrifice) it is [a question of a forbidden]  
labor (which is much more difficult to permit)!  
SEE: דמי

**מי ימר ד-?**  
Who can say that ...?!  
Who can be certain that ...?!  
This expression presents a *rhetorical question*.  
מי ימר דמגנבא? (בבא מציעא לד, רע"א)  
Who can say that it will be stolen?!  
SEE: ימר

**מי כתיב ... כתיב** האם כתוב ...? כתוב!  
Is it written ...? (No!) It is written ...!  
This formula presents an *inference* drawn from the  
precise wording or spelling of a Biblical text.  
מי כתיב: "חוטאים"? "חטאים"? (ברכות י, רע"א ע"פ  
תהלים קד:לה)  
Is it written "חוטאים" (which can only be read as חוטאים,  
meaning sinners)?! (No!) It is (actually) written  
חטאים (which can be read as חטאים, meaning sins —  
rather than חטאים, sinners).

**מי לא עסיקינו/עסקינו**  
וכי אין אנו עסקים ...?  
Are we not dealing (also with this case) ...?!  
This rhetorical question presents the following  
argument: The text, currently under discussion in  
the Talmud, is formulated in such a manner that  
it also includes a particular case that provides the  
basis for a *proof* or a *refutation*.

"מפני שיבה תסוק, והדרת פני זקן" מה קימה שאין בו חסרון  
כיס, או הידור שאין בו חסרון כיס. וקימה לית בה חסרון

eyes, Rabban Yohanan b. Zakkai! (= Would that he  
were alive today!)  
\* This usage may have a precedent in Biblical Hebrew:  
shall Ya'akov rise up? (עמוס ז:ב)  
\*\* This usage is found in Biblical Hebrew:  
ומי יתן כל עם ה' נביאים! (במדבר יא:כט)  
and would that all the Lord's people were prophets!  
SEE: מי, a relative pronoun

**ומי איקא למאן דאמר**  
האם יש מי שאומר ...?

Is there any [authority] who maintains ...?!  
This expression introduces a *rhetorical question*.  
מי איקא למאן דאמר רת לאו סברא היא? (מגילה ו, רע"א)  
Is there anyone who maintains [that] Rakath is not  
[identical with] Tiberias?!  
SEE: מאן דאמר

**מי איקא מידי ד-**  
האם יש דבר ש- ...?!  
Is there anything that ...?!  
Can there be such a situation as ...?!  
This expression introduces a *rhetorical question*.  
מי איקא מידי דאנו לא מצינו למעבד, ושלוחי דידן מצו  
עבדי? (יומא יט, רע"ב)  
Is there anything that we ourselves are unable to  
perform, yet our agents are able to perform?!

**ומי אדימא ממתניתין**  
וכי חזקה היא ממשנתנו?  
Is [the baraita] stronger than our mishna?!  
This rhetorical question presents a *refutation* of an  
argument from a baraita. It contends that just as  
we have already explained our mishna as not  
containing conclusive proof with regard to the  
issue under discussion, we may also explain that  
the baraita that has been cited does not contain  
conclusive proof.  
For examples — see שבת יב,א ותוס' שם  
\* In a few passages, the adjective עדיפא, better, is used in  
this expression rather than אלקימא — without altering the  
meaning significantly.  
SEE: אלים

**ומי אמר ר' ... הכי והא אמר ר' ...**  
וכי אמר ר' ... קד? והלא אמר ר' ...  
But did R. ... (really) say so?! Did not R. ...  
say ...!  
This formula presents a *contradiction* between two  
different halakhic positions that were expressed by  
the same hakham.  
For an example — see בבא קמא כט,ב.

**מי אמרין ... או דילקא**  
האם אנו אומרים ... או שמא ...?  
Do we say ..., or perhaps ...?

**מטלטל** prt. (טול פלפל)  
לא מטלטלין להו (שבת מט, סע"א)  
we must not move them (on the Sabbath)  
\* The first and third letters of the root are duplicated.  
SEE: טלטל

**מטלטל** (= מטלטל) prt. (טול הפלפל)  
**מטלטלי** (טול אתפלפל)  
movable; portable  
\* The first form is Hebrew, and the second is Aramaic.

**מטלטלין; מטלטלי**  
נראין דברי ר' יהודה בפרקעו ודברי ר' שמעון במטלטלין.  
(ערכין כח, סע"א: משנה פ"ח מ"ה)  
The opinion of R. Y'huda is acceptable regarding real  
estate, but the opinion of R. Shim'on [is acceptable]  
with regard to movable properties.  
\* The first form is Hebrew, and the second is Aramaic.  
Movable properties are also termed in the Mishna  
נכסים שאין להם אחריות (see that entry) and in post-  
Talmudic literature דניידי.

**מטמא** prt. (טמא פעל); **מטמי** prt. (טמי פעל)  
(1) rendering (ritually) unclean; imparting  
uncleanliness  
המת ... מטמא באהל (משנה כלים פ"א מ"ד)  
a corpse imparts uncleanness [to everything] within  
[the same] tent  
(2) declaring unclean  
ר' מאיר מטמא, וחכמים מטהרים. (משנה נגעים פ"ו מ"ג)  
R. Méir declares [it] unclean, while the Hakhamim  
declare [it] clean.  
\* The first form is Hebrew, and the second is Aramaic.  
SEE: מיטמא

**מי**  
(1) מי?  
This common meaning in Hebrew is also used in  
the Aramaic of the Talmud in the rhetorical  
question — מי ימר ד- (who can say that ...?).  
For an example — see that entry.

(2) וכי ...? האם ...?  
In English, this interrogative usage is expressed by  
a change in word order and by the intonation of  
the speaker's voice. It is frequently found in  
Aramaic and occasionally in Hebrew.\*

מי כאן הלל? (שבת לא,א ורש"י שם)  
Is Hillel here?  
מי איקא ספיקא קמי שמיא? (ברכות ג, סע"ב)  
Is there any doubt before Heaven (= from God's  
perspective)?

(3) הלאי ...!  
Oh that ...! Would that ...!  
In this sense, מי is used with the Hebrew imperfect  
(= the future) to express a wish.\*  
מי יגלה עפר מעיניך, רבו יתון בו זכאי? (סוטה כז,ב: משנה  
פ"ה מ"ב)  
Oh that [someone] would remove the dust from your

assistance)?! (No!) It defines [the] "enemy" [mentioned] in a (previous) baraita (who needs help to load his animal).

SEE: סבר

מי עדיף ממתניתין מי אלימא ממתניתין SEE:

מי ש- one who; the one who מי שאמר והיה העולם (קידושין לב, ועוד) "The One Who said and the world came into existence" (= the Creator)

כמי ש- \*

(1) like [the] one who הריני נזיר ... כמי שעקר דלתות צנה" (נזיר ד, א: משנה א:ב) "I am hereby a nazirite ... like the one (= Shimshon) who uprooted the gates of Gaza"

(2) as if; as though קלוטה כמי שהונחה דמא. (שבת ד, סע"א) [An object] that is "intercepted" (by the air) is considered as if it had come to rest (according to the law forbidding the transfer of objects from one domain to another on the Sabbath).

\* See both usages in the Aramaic expression - ד (קמא ד-).

מיא\* (מי constr.) מים water לא נפיש מיא (בבא קמא נא, ב) there is not much water \* Like its Hebrew counterpart, this noun is usually regarded as plural and takes a plural verb or adjective.

מיבעי (= מתבעי: מיבעיא. f. prt. (בעי אתפצל) (1) עומדת בשאלה it is questionable לרבא מיבעיא ליה; לרב פפא פשיטא ליה. (בבא קמא ג, ב) For Rava it is questionable; for Rav Papa it is clear.

(2) צריך it is necessary; it is needed האי מיבעיא ליה לגופיה! (מגילה ב, א ועוד) This [Biblical passage] is needed by him for itself (for the meaning indicated by its context)! לא קא מיבעיא לו כי קא מיבעיא לו, לא מיבעיא/מיבעיא, SEE: איבעי, השתא ... מיבעיא

... מיבעי ליה ... היה לו לומר! ! he should have [said] ...! These words are the concluding words of an objection that is being raised against a proposed interpretation of a mishna or baraita. It is contended that if that interpretation were indeed correct, the text under discussion would not have been worded as it stands, but differently. The objection consists of two parts. First, the current wording of the text — which does not fit the proposed interpretation — is recalled. Then, a different wording of the text — which would have been appropriate for that interpretation — is

presented as what the tanna should have said. ברייתא: טעה ולא הזכיר ... שאלה בברכת השנים אין מחזירין אותו, מפני שיכול לאומרה ב"שומע תפלה" ... תלמוד: ... בצבור מאי טעמא לא? משום דשקעה משליה צבור. אי הכי, האי "מפני שיכול לאומרה בשומע תפלה?" "מפני ששומע משליה צבור" מיבעי ליה! (ברכות כט, סע"א)

BARAITHA: [If] one made a mistake and did not mention ... the prayer (for rain) in the b'rakha "of the years" (= ... (גרד עלינו) we do not require him to go back, because he can say it in תפלה ... שומע תפלה ...

TALMUD: ... [If he is praying] with the congregation, for what reason does he not [have to go back and say it]? Because he will hear it from the reader (in the repetition of the Amidah). If so, [why does the tanna state] this: "Because he can say it in תפלה"? He should have [said]: "Because he will hear it from the reader!"

למיגבא/מיגבי inf. (גבי) לגבות to collect SEE: גבי

מיגד - מגד - SEE:

מידחי pass. prt. (דחי אתפצל) נדחה postponed; disqualified SEE: אידחי

מיד (= מן יד) "out of the hands of"; from the status of; from the power of לטהרה מיד (בילה) (חולין יח, א) to purify it (= the animal) from the status (= the ritual uncleanness) of "n'veta"

מיד (1) משהו; דבר something טעים מיד בצהרא (שבת יא, א) he ate something in the morning

(2) כלום anything (when used with a negative) לא תיקא לי מיד! (ב"ב צו, ב) Don't say anything to me! For emphasis, this word is sometimes used with a double negative (which is translated into English as a single negative) as in this example:

ולא אמר ליה ולא מיד (ברכות כז, א ועוד) and he did not say anything at all to him

(3) כלום ...? וכי ...? When this word introduces a rhetorical question, its force is expressed in English by a change in word order and by the speaker's interrogative intonation — rather than by a specific translation. It is, for instance, becomes Is it?

מיד, אירא, מיד גבי הדדי תנא For examples — see מיד, אירא, מיד גבי הדדי תנא מיד, אירא, מיד גבי הדדי תנא SEE: מיד, אירא, מיד גבי הדדי תנא (א)

anything else מיד אחרניא דבר אחר When the Talmud declares that a certain element is a halakhic necessity — to the exclusion of other alternatives, this expression denotes the other alternatives.

צמר ופשתים, אין מידי אחרניא, לא (שבת כז, סע"א) [a combination of] wool and linen, yes (= it constitutes "sha'atnez"); anything else, no (= it does not constitute "sha'atnez")

מיד אירא הא כדאיתא והא כדאיתא וכי ראה היא (זו)?? זהו כמו שהיא, וזהו כמו שהיא. Is [this] a proof?! This [case] is unique unto itself, and the other is unique unto itself.

In most instances, this statement is used as a refutation of a proof that was based upon the juxtaposition of two cases in a text. The Talmud now argues that no analogy should be drawn from one case to the other because of a significant difference between them.

משנה: לולב וערבה ששה ושבעה. (סוכה מב, ב: משנה ד:א) תלמוד: מאי? לאו כלולב? מה לולב בנטילה, אף ערבה בנטילה? מיד אירא? הא כדאיתא? והא כדאיתא? (שם מג, ב: ע"פ כת"י)

MISHNA: [The mitzvah of the] palm branch and willow branch [must be performed on] six and seven [days of the Sukkoth festival, respectively].

TALMUD: What [does it mean]? Is it not [implying that the willow branch is] like [the] palm branch?! Just as [the] palm branch must be taken [into one's hand, rather than be set up at the side of the altar], so too [the] willow branch must be taken! Is [this] a proof?! This (= the mitzva of the palm branch) is unique unto itself, and the other (= the mitzva of the willow branch) is unique unto itself.

\* Sometimes, מיד אירא occurs without אירא, but with the same meaning.

\*\* This is Rashi's paraphrase of the statement in his commentary to סע"א, פסחים ס.

Here, the term לולב, palm branch, refers to the mitzva of taking all four species, including the citron (אתרוג), the myrtle branch (הדס), and the willow branch (ערבה), on the Sukkoth festival.

Here, the term ערבה, willow branch, refers to a separate mitzva that was performed in the Beth HaMikdash. Nowadays, the separate branch has an additional name, the הושענא, and it is taken in the synagogue only on the seventh day of the Sukkoth festival, Hoshana Rabba.

Here, the term כדאיתא is difficult because the masculine suffix -יה does not match the feminine pronoun היא. On the other hand, the abbreviation 'תא that is found in manuscripts may represent the feminine תאיתא.

מיד גבי הדדי תנא/תנין כלום זה אצל זה שנויות? Are they (= the two baraitoth) taught together?!

This rhetorical question is a refutation of a proof that was based upon the wording of two parallel baraitoth. The Talmud rejects the proof on the grounds that the two baraitoth may have originated from two different authors who employed different literary styles (for example, R. Hiyya and R. Osha'ya).

For examples — see שבת יח, א: ב"מ לד, סע"א וש"נ

מיד דהנה א-

"דבר שהיה עליו" בדומה ל- something that is similar to; just like in ליבעי תרי — מיד דהנה אכל עדיית שבתורה! (גיטין ב, ב) Let [the amora] require two [witnesses] — just like in all cases of testimony in the Torah!

מיד הוא טעמא אלא

כלום הטעם אינה אלא (ל-) ...? (1) Is not [this] argument specifically (according to this particular amora) ...?!

Sometimes, this formula presents a refutation of a point that has been stated in the Talmud according to the opinion of an amora, on account of a statement made by the same amora that seems to contradict it.

מיד הוא טעמא אלא לשמואל! האמר רב נחמן אמר שמואל ...! (שבועות לט, סע"ב ורש"י שם) Is not [this] argument specifically according to Sh'muel?! [But] did not Rav Nahman quote Sh'muel as saying ...

(2) Is not the reason (for that halakha) specifically ...?!

This formula is also used to reject a halakhic argument because of the underlying reason for that very halakha.

(1) מתיב רב יוסף: "ויתחתן שלמה את (פרעה מלך מצרים ויקח את) בת פרעה!" גיורא גיירה. (2) והא לא קבלו גרים לא בימי דוד ולא בימי שלמה! (3) מיד הוא טעמא אלא לשולחן מלכים א ג:א

(1) Rav Yosef raised an objection: "And (King) Sh'lomo intermarried with (Par'o the king of Egypt, and he took) the daughter of Par'o (as a wife)!" He had her convert (to Judaism). (2) But [did we not learn that] converts were not accepted — neither in the days of David nor in the days of Sh'lomo?! (3) Is not the reason [for that halakha] specifically [that insincere converts might be motivated by the luxury] of the royal table?! But she (= Par'o's daughter) had no need of it!

מיד/מידכר/מידכר\* inf. (דכר) זכור "remember" מידכר\* דכרי אינשי (בבא מציעא קיב, סע"ב ועוד) people certainly remember

\* The absolute infinitive (Heb. זָכוּר) is used to emphasize another form of the same verb that immediately follows it — in our example, the participle דָּכַר. It is best expressed in English by an adverb, such as *certainly, very, indeed*. See *Grammar for Gemara*: Chapter 3.25.  
SEE: מִדְּבָר

**מִדְּבָר/מִדְּבָר** (= מתדבר) pass. prt. (דבר אתפעל)  
reminded; remembering  
הָשִׁיבָה דְּמִינָהּ זְמַן חִיבָהּ, רָמִי אֲנִי מִדְּבָר (בבא מציעא ק"ג, רע"א ע"פ תוספות וכת"י שם)  
*now that the time of his obligation has arrived, he casts [the obligation] upon himself and remembers*  
SEE: אִידְבָר

**מִדְּלִי/מִדְּלִי** (= מתדלי) pass. prt. (דלי אתפעל)  
raised; elevated  
מִדְּלִי  
\* This word is popularly pronounced מִדְּלִי.  
SEE: מִדְּלִי

**לְמִיזֵן** inf. (דון) לְדוֹן  
to judge; to derive  
SEE: דוֹן

**מִידָע; לְמִידָע** inf. (ידע) יָדוּעַ; לְדָעַת  
to know  
תָּאֵנָה נִמִּי מִידָע יָדִיעַ דְּנִתְרָא (בבא מציעא כא, סע"ב)  
*a fig also — it is well known that it drops (off the tree)*  
לְמִידָע and מִידָע are popularly pronounced respectively. The form without ל- is an absolute infinitive. See the note under מִידָע.  
SEE: יָדָע

**מִידָע/מִדָּע** מִשְׁחָה; כְּלוּם  
something; anything (with a negative)  
לִיכָא מִידָע דְּלִישְׁרָא לְשִׁי וְלִגְוִי אֲסוּר. (סנהדרין נט, סע"א)  
*There is not anything that is permitted to a Jew and forbidden to a non-Jew.*  
SEE: מִידי

**מִיָּהָ/מִיָּהָ** מִיָּהָ; מִיָּהָ  
in any event; however; nevertheless  
This word is placed after the first word or the opening expression in a clause.  
וְהִיא דְּקִטְלָא לִיכָא, מִלְּקוּת מִיָּהָ אִיכָא. (בבא מציעא ע"א, רע"א)  
*Granted that there is no capital punishment, there should in any event be a punishment of lashes*  
SEE: מִיָּהָ

**מִיָּהָ/מִיָּהָ** (= מִיָּהָ) מִיָּהָ  
from this  
שְׁמַע מִיָּהָ, מִיָּהָ מִתְּנִיתָא, תְּמַנִּי. (פסחים קה, סע"ב)  
*Deduce from it, from this baraita, eight [halakhoth].*  
SEE: פְּשוּט מִיָּהָ הָדָא

**מִיָּהָ** (= מתהדק) prt. (הדק אתפעל)  
fastened; tight  
אֵנָּה לֹא הָיָא חֲלִיפָא אֶלָּא בְּסִדְלָא דְּטִיפָא, דְּמִיָּהָ טִפָּי.  
(יבמות קב,א)

*I would perform "halitza" only with a Beduin sandal, which [can be] fastened more firmly.*

**לְמִיָּהָ; מִיָּהָ** inf. (הדר) לְחֹזֵר; חֹזֵר  
to go back; to return; to repeat; to retract  
\* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.  
SEE: הָדָר

**מִיָּהָ** אֲבָל  
but; however  
אִין, שְׁטָרָא זִיכָּא הוּא, מִיָּהָ שְׁטָרָא מְעֵלָא הוּא לִי וְאִירְכֵס.  
(בבא בתרא לב, רע"ב)  
*Yes, it is a forged document, but I did have a proper document and it got lost.*

**לְמִיָּהָ; מִיָּהָ** inf. (הוי) לְהִיָּה; הִיָּה  
to be  
\* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.  
SEE: הָוָה

**מִיָּהָ/מִיָּהָ** מִיָּהָ; מִיָּהָ  
in any event; however; nevertheless  
This word is placed after the first word or the opening expression in a clause.  
וְהִיא דְּקִטְלָא לִיכָא, מִיָּהָ הִיא דְּקִטְלָא לִיכָא, מִיָּהָ הִיא דְּקִטְלָא לִיכָא.  
(כתובות כג, סע"א)  
*But are there not witnesses overseas? At present, however, they are not before us.*  
\* In some manuscripts, it is sometimes spelled מִיָּהָ.  
SEE: אִידָּוּ לִי מִיָּהָ, קִתְּנִי מִיָּהָ

**לְמִיָּהָ** inf. (זבן) לְקִנּוּת  
to buy  
SEE: זָבַן

**מִיָּהָ** מִיָּהָ

**מִיָּהָ/מִיָּהָ** inf. (זהר) הָאָהָר  
"be careful"  
פֶּסַח בְּזִמְנֵי מִיָּהָ זִימְרִי בִּיה (קידושין נה,ב)  
*[people] are very careful about the Pesah offering during its [designated] time*  
\* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.  
SEE: אִידָּהָר

**לְמִיָּהָ; מִיָּהָ** inf. (אזל) לְלָקֵת; הָלוּךְ  
to go  
\* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.  
SEE: אָזַל

**מִיָּהָ** (מחי פעל: מתהדק) prt.  
he protested; he objected  
אִין מִיָּהָ בְּדִד עָנִי גוֹיִים בְּלָקֵט, שְׁכָחָה וּפָאָה (גיטין נט, רע"ב)  
מִיָּהָ מִיָּהָ  
*we do not object to non-Jewish poor people [gathering] gleanings, forgotten [sheaves], or [produce from] the corner [of the field]*  
SEE: מִיָּהָ, מִיָּהָ

**לְמִיָּהָ/לְמִיָּהָ** inf. (חזי) מִיָּהָ

**לְרֹאֵה; רֹאֵה**  
to see  
\* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.  
SEE: חֹזֵר

**לְמִיָּהָ/מִיָּהָ/מִיָּהָ/מִיָּהָ** prt. (חזי אתפעל)  
it seems; it appears; it looks  
מִיָּהָ קִינְיָא (ברכות יז,ב)  
*it seems like arrogance*  
SEE: חֹזֵר, חֹזֵר

**מִיָּהָ** (= מתחייב) pass. prt. (חוב אתפעל) חֹבֵב; חֹבֵב  
obligated; bound; obliged; responsible  
SEE: מִיָּהָ

**מִיָּהָ** (= מתחלף) pass. prt. (חלף אתפעל) לְאִיחֻלּוּפִי  
interchanged  
חֹבֵב בְּחֹבֵב מִיָּהָ, עֲנִיבָה בְּקִשְׁיָה לֹא מִיָּהָ (פסחים יא, סע"א; שבת קיג,א)  
*one rope might be interchanged (by mistake) with another rope; looping will not be interchanged with tying (a knot)*

**לְמִיָּהָ** inf. (חשש) לְחֻשׁוּשׁ  
to be concerned; to take into consideration  
SEE: חֻשׁ, חֻשׁוּשׁ

**מִיָּהָ** (= מתטמא) pass. prt. (טמי אתפעל)  
becoming (ritually) unclean  
אֵלּוּ מִיָּהָ וּמִיָּהָ ... (משנה עוקצין פ"א מ"ג)  
*The following may become unclean and impart uncleanness ...*  
SEE: מִיָּהָ, מִיָּהָ

**לְמִיָּהָ; מִיָּהָ** inf. (טעי) לְטָעוּת; טָעָה  
to err  
\* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.  
SEE: טָעָה

**מִיָּהָ/מִיָּהָ** (= מתאש) prt. (יאש אתפעל)  
despairing; resigning oneself  
מִיָּהָ (to a loss); giving up (on a lost article)  
קָלָא דְּאִידָּתָא: קִינּוּ דְּאִידָּתָא: "וְיִי לִיה לְחֻשְׁרוֹן כִּסֵּי", מִיָּהָ לִיה מִיָּהָ. (בבא מציעא כג, סע"א)  
*[This is] the rule of a lost article: Once he says: "Woe is me over the loss of money," he is giving up on it.*

**מִיָּהָ** prt. (ארי אתפעל) מְעָרָה (ב-); עוֹסֵק (ב-)  
connected (with); dealing (with); speaking (of)  
בְּפִלּוּגָתָא לֹא קָא מִיָּהָ. (סנהדרין מט,ב)  
*He is not dealing with controversy.*  
SEE: (ב)פִּלּוּגָתָא לֹא קָא מִיָּהָ, מִיָּהָ

**מִיָּהָ** prt. (מות: מִיָּהָ, f. מִיָּהָ, m. pl. מִיָּהָ)  
dying  
SEE: מִיָּהָ

**מִיָּהָ** prt. (אתי אתפעל: מִיָּהָ, f. מִיָּהָ, m. pl. מִיָּהָ)  
bringing  
SEE: מִיָּהָ

**מִיָּהָ** pass. prt. (יתר פעל)  
extra; superfluous  
מִיָּהָ (בבא קמא סז,ב)  
*Which [passage] is superfluous (and available for interpretation)?*  
SEE: מִיָּהָ

**מִיָּהָ** (= מתכוין) prt. (כוון אתפעל)  
intending; having intention for  
SEE: מִיָּהָ

**לְמִיָּהָ; מִיָּהָ** inf. (אכל) לְאָכַל; אָכַל  
to eat  
גִּזְרָה דִּילְמָא אִתִּי לְמִיָּהָ (פסחים י, סע"ב)  
*a Rabbinic safeguard so that he not come to eat from it (= hametz)*  
\* This form (without ל-) is the absolute infinitive. See the note under מִיָּהָ.  
SEE: לִיכּוּל

**מִיָּהָ** (= מתכסוף) pass. prt. (כסף אתפעל)  
embarrassed; nonplussed  
SEE: מִיָּהָ

**מִיָּהָ; מִיָּהָ** (מילין) (pl.) אֶלְפִים אֶמָּה  
a measure of distance equal to 2000 cubits  
\* The first form is Hebrew, and the second is Aramaic. See the table of distances in Appendix II.

**מִיָּהָ** (מִיָּהָ) s. מִיָּהָ; דְּבָרִים; עֲנִינִים  
words; statements; matters  
לִימָא לָן מִיָּהָ מִיָּהָ מִיָּהָ דְּאִמְרַת מִיָּהָ דְּרַב חֲסִידָא  
בְּמִיָּהָ דְּבִי כְּנִישְׁתָּא (ברכות ח,א)  
*Would you tell us some of the outstanding statements that you have said in Rav Hisda's name on matters relating to the synagogue?*  
SEE: הִנֵּי מִיָּהָ, מִיָּהָ הִנֵּי מִיָּהָ

**לְמִיָּהָ** inf. (ילף) לְלָמַד  
to learn; to derive  
SEE: לָף

**מִיָּהָ/מִיָּהָ** inf. (לקי) לְקָה  
"be punished by flogging"; "receive lashes"  
\* These forms are almost always used as absolute infinitives. See the note under מִיָּהָ.  
SEE: לִקָּה, לִקָּה

**מִיָּהָ/מִיָּהָ** (מילין) (pl.)  
word; statement;  
(1) מִיָּהָ; דְּבָר  
(halakhic) pronouncement  
לִימָא בִּיה מִיָּהָ. (בבא מציעא טז, סע"ב)  
*Let us make a statement about it.*  
(2) דְּבָר; עֲנִין  
מִיָּהָ דְּאִיבְעָא לִיה לְרָבָא — פְּשִׁטָּא לִיה לְרָבָא. (בבא קמא קה, רע"ב)

forward. Here, too, it may be paraphrased: *From this statement we may infer ...*

והבדל בין שני דברים אלו הוא ... תנאי: אילים ממואב, כבשים מחברון? מינה! אידי דקלישא ארעא, עבדא רענא ושמן קניינא. (סוטה לד, סע"ב ע"פ כתי"י ורש"י שם)  
But was Hebron a stony area?! ... Is it not stated (in a baraita): Rams [come] from Moav and lambs from Hebron?! From it (= the very statement that was intended to show that Hebron was not stony, we may infer that the land was probably stony)! Since the soil is thin, it serves as pasture land, and the flocks grow fat.

(3) This same word also introduces the second stage of a דון-מינה-ומינה argument. See that entry for an example.

### מיניה וביה\*

ממנו ובן "from it and itself"; from ... itself  
מיניה וביה אבא ליזיל ביה נרגא. (סנהדרין לטב, ורש"י שם)  
The axe (whose handle was made) from the forest itself will go against it (= the forest, by chopping down its trees).

\* In post-Talmudic sources and even in modern Hebrew, this expression is used in the sense of *in and of itself, intrinsically*, so that a תנייה מיניה וביה means an *intrinsic contradiction*.

מינכר/מנכר (= מתנכר) pass. prt. (נכר אתפצל)  
recognizable; distinguishable נכר  
היזיקא דמינכרא\* (בבא קמא חא)  
a damage that is recognizable  
\* This form is popularly pronounced מינכרא.

מינטר (= מתנטר) pass. prt. (נטר אתפצל)  
guarded; protected; preserved משתמר  
מנטרא\* מחמת גנבי ומחמת כלבי (ביצה טו, סע"א)  
it is guarded against thieves and against dogs  
\* This form is popularly pronounced מינטרא.

מינסבא (= מתנסבא) prt. f. (נסב אתפצל)  
getting married נשאת  
איתתא דייקא ומינסבא\* (קידושין עט,א)  
a woman carefully investigates, and (only then) she gets married  
\* This form is popularly pronounced מינסבא.  
SEE: אינסבא

מינצי (= מתנצי) prt. (נצי אתפצל) רב  
quarreling  
ההיא מסותא דהו מינצו עלה בי תרי ... (ב"מ ו, רע"ב)  
There was a bathhouse over which two people were quarreling ...

\* The same root is used in (שמות ב:יג) אנשים עברים נצים

למיסא inf. (סלק) לעלות  
to go up  
(usually from Babylonia to Eretz Yisrael)  
בעי למיסא לארעא דישאל (שבת מא,א וש"י)  
he wants to go up to Eretz Yisrael

just quoted in the Talmud and another text that is about to be quoted.

משנה: עד כמה מזמני? עד קזית. ר' יהודה אומר: עד כביצה. (ברכות מה,א: משנה פ"ז מ"ב)  
תלמוד: למימרא דר' מאיר חשיב ליה קזית ור' יהודה כביצה?  
והא איפקא שמינן לה, דתנן ...? (שם מט,ב)

MISHNA: How much [must one have eaten] to be counted as part of a "zimmun"? [A quantity] equivalent to the size of an olive. R. Y'huda says: [A quantity] equivalent to the size of an egg.

TALMUD: Is this to say that R. Meir [to whom the first, anonymous opinion in the mishna is attributed] considers it (= the standard quantity) to be the size of an olive, and R. Y'huda the size of an egg?! But have we not heard them [state] the opposite, as we have learned (in another mishna) ...?!

That is to say ... (2) לומר ...  
Sometimes, the term introduces a conclusion derived from the text that was just quoted in the Talmud.

אמר קרא: "ויקב ... ויסקל" — למימרא ד"נוקב" קללה הוא. (סנהדרין נא,א ע"פ ויקרא כד:א)

The pasuk stated: "And he blasphemed (from the root ... and he cursed." That is to say that נקב refers to cursing.

SEE: אמר, מאי למימרא

מינ- (= מן) from; than  
This fuller form of מן, which never appears by itself, is the form to which personal-pronoun suffixes are attached in Aramaic. Here are some common combinations that result:

מיניה ממנו from him/it (m.); than he/it  
מינה ממנה from her/it (f.); than she/it  
מיניהו מהם from them; than they

For the complete list of forms, see *Grammar for Gemara*: Chapter 7.325

SEE: בר מינה דההיא, בר מינה

ומינה. וימנה (= that statement) and from it  
(1) This term sometimes introduces a corollary to the statement that has just been quoted, as if to say: *From this statement we may infer ...*

... אבל לאחרי, אפילו מיל אינו חוזר. אמר רב אחא: מינה מיל הוא דאינו חוזר — הא פחות ממיל חוזר. (פסחים מו,א)

... but as for his [travelling] back (in order to procure water for washing his hands before a meal), even if [the distance] is a "mil" (= two thousand cubits), he need not go back. Rav Aha said: And from it (= that statement, we may infer that) only if the distance is a "mil," he need not go back — but [if] less than a "mil," he must go back.

(2) In some instances, this word introduces a refutation of the argument that was just put

### מילתא דלא שכיחא לא גזרו בה רבנן

דבר שאינו מצוי לא גזרו בו חכמים.

[With respect to] a case that is not common the ḥakhamim did not issue a decree.

In order to strengthen Torah observance, the ḥakhamim have enacted legislation that prohibits certain activities whose performance might lead a person to violate a Torah prohibition, either through habit or through misunderstanding. Nevertheless, the ḥakhamim have excluded from their own prohibitions rare situations, because there the danger to the observance of Torah prohibitions is only minimal.

ביצה ב, סע"ב and עירובין סג, סע"ב וש"י  
SEE: מילתא, גזר, שכיח

מימליד/ממליד/מימליד (= מתמליד) prt. (מלך אתפצל)  
reconsidering; changing his mind

SEE: אימליד, נמליד

מימנע/ממנע (= מתמנע) prt. (מנע אתפצל: לאימנעי)  
נמנע (inf.)  
ממנעי ולא נסבי לה (ויבמות קיג,א)  
[men] would refrain from marrying her

למימר/למימרא; מימר\* inf. (אמר) לומר; אמור  
מימר אמר: סימנא אית לי בגויה; יהיבנא סימנא ושקילנא ליה (בבא מציעא כא, רע"ב)  
he will probably say (to himself): I have an identifying mark on it; I shall give (= identify) the mark and take it

\* This form (without ל-) is the absolute infinitive. See the note under מידקר.

SEE: אמר, איקא למימר, מאי איקא למימר, צריקא למימר, למימרא

מימרא (אמר) מאמר  
a memra;  
a (halakhic or aggadic) statement made by an amora (as opposed to a tanna's statement in a mishna or a baraita)

מימרא היא, ומימרא לרבא לא סבירא ליה\* (גיטין מב,ב) ורש"י שם וע' בבא בתרא מה, סע"א ורשב"ם שם

It is a memra, and Rava does not agree with [this] memra.

\* According to the Talmud, an amora has the authority to differ with his colleague; hence a contradiction between two memroth of two different amoraim presents no difficulty.

SEE: גבירא אגבירא קא רמית and the note there

למימרא inf. (אמר) לומר ... (1)  
[Is this] to say ...?!  
Usually, this term introduces a difficulty — a contradiction between the implication of the text

The matter that was questionable for Rava was clear-cut to Rabba.

(3) דבר של ממש; דבר חשוב  
something substantial; a matter of significance; a significant act

רבא אמר: ... ריחא לאו מילתא היא. (עבודה זרה סו,ב)  
Rava said: ... The smell [of wine whose use is forbidden] is not [considered] something substantial (and thus one is permitted to smell it).

רבא אמר: ... חזקנה לאו מילתא היא. (סנהדרין מז, סע"ב)  
Rava said: ... The designation [of a garment for use as a shroud] is not [considered] a significant act [hence the garment is not forbidden for another purpose].

(4) דבר נכון; כהלכה

a (halakhically) correct point

SEE: (ו) לאו מילתא היא דאמרי and (ו) לאו מילתא היא for examples.

\* מילתא is sometimes employed as a euphemism for bereavement and mourning, as in the passage:

איתרע ביה מילתא (שבת קלו, סע"א ורש"י שם)  
עבד מילתא (תענית כה,א) as in: or for bloodletting, as in:

SEE: איגלאי מילתא, גלויי מילתא בעלמא הוא, הואיל ואתא לידו ניקא בה מילתא, מוכחא מילתא, מסתייעא מילתא, תליא מילתא, מילתא אגב ... מילתא דאתא ...

### מילתא אגב אורחיה קא משמע לן

דבר לפי דרכו הוא משמיע לנו.

He teaches us something in passing.

This statement presents a resolution of a difficulty regarding the wording of a halakha. It is proposed that the tanna has formulated the text in this fashion in order to teach a specific halakhic point incidentally.

משנה: מאימתי קורין את שמע בערבית? משעה שהכהנים נכנסים לאכול בתרומתן ... (ברכות ב, רע"א: משנה פ"א מ"א) תלמוד: ... ליתני: "משעת צאת הכוכבים" מילתא אגב אורחיה קא משמע לן: כהנים אימת קא אכלי בתרומה? משעת צאת הכוכבים. (שם ב,א)

MISHNA: From when may we recite the Sh'ma in the evening? From the time that the kohanim enter to eat their t'ruma ...

TALMUD: Let [the tanna] say "from the time of the appearance of the stars"? He is teaching something in passing: When may the kohanim eat t'ruma? From the time of the appearance of the stars.

SEE: אגב אורחיה

### מילתא דאתיא בקל וחומר טרח וכתב לה קרא

דבר הנלמד בקל וחומר — טרח וכתב אותו הפתוב. (In some instances) a point that is derived through a kal-va-homer analogy — Scripture has (nevertheless) taken the trouble to write.

For an example — see ויש"י

למיסר; מיסר\* inf. (אסר)

to forbid; to bind לקשור

\* This form (without -ל) is the absolute infinitive. See the note under מידקר.

SEE: אסר

למיסר/למסר\* inf. (סרד)

להאחז; להגרר; להתגרל

to cling; to adhere; to get used (to)

For an example — see מילתא היא (ו).

מיסתיא/מסתיא\*

די; מספיק

It is enough  
This word with pronoun suffixes means it is enough for me, for you and so on.

|                       |      |          |
|-----------------------|------|----------|
| it is enough for me   | די   | מיסתיא   |
| it is enough for you  | דך   | מיסתיך   |
| it is enough for him  | דיו  | מיסתייה  |
| it is enough for her  | דיה  | מיסתייהא |
| it is enough for them | דיום | מיסתייהו |

לא מסתייהו דלא גמרו, אלא מיגמרו נמי מגמרו! (שבת קכד, סע"ב ע"פ רש"י שם)

It is not enough for them that they have not learned, but they would even teach (errors to others)!

\* The etymology of this word is uncertain, but it may well be related to the Biblical Hebrew מסת in מִסֵּת, which is also found in the Targumim there and elsewhere as a translation of די, e.g., מִסֵּת אוֹנְקִלוֹס לויקרא ה:ז.

למעבד/למעבד\* inf. (עבד)

לעשות; לעבד

For an example — see ליה ל-.

SEE: עבד

מיעוט; מיעוטא\*

(1) a limitation; an exclusion

This term denotes an element in a Biblical text that is interpreted as excluding a certain case from a halakhic category. Such a limitation is indicated by certain special words such as אך or רק, only; מן (or the prefix -מ), part of; or by a superfluous word or phrase.

ותא אמרת "בה" מיעוטא הוא! (שבועות זב ע"פ ויקרא ה:ג)  
But did you not say [that the word] בה (through it, in whatever his impurity be that he becomes impure through it) is a limitation (indicating that only through this type of impurity does he become impure — not through other types)?!

(2) a minority

ר' מאיר לטעמיה דחיש למיעוטא, ונזר רובא אטו מיעוטא. (חולין ו,א)

R. Méir is consistent with his own position [in] that he is concerned about the minority, and he enacts Rabbinic safeguard legislation against [the wine of] all (Cuthens) because of the minority (who worship idols).

(3) the minimum number

מיעוט "קבשים" — שניים. (יומא טב,ב ע"פ ויקרא יד:י)

The minimum number [indicated by the plural] "lambs" is two.

\* The first form is Hebrew, and the second is Aramaic.

SEE: מעט, מעט, ריבוי, אין מיעוט אחר מיעוט אלא לרבות

מיעט\* (מעט פעל: מיעט, prt. למעט inf.)

he reduced; he limited (the scope of a halakha); it excluded (from a halakhic category)

מיעט רחמנא גבי מכוהו בית דין. "הענק תעניק לו" — "לו", ולא למוכר עצמו. (קידושין טו,א ע"פ דברים טו:ד)

The Torah limited [the scope of the mitzva] to [a slave] whom the court sold. "You shall liberally provide him (gifts)" — "him," but not [a slave who] sells himself (into slavery).

\* This Hebrew form is used even in Aramaic contexts rather than the Aramaic מעט.

SEE: מיעוט, מעט, הוציא, (ל)אפוקי, ריבה

למיעל\* inf. (עלל)

to come; to enter לבא; להקנס

SEE: על

מיערם (מעררם) prt. (ערם אתפעל)

employing a stratagem; acting deceptively

SEE: מערים, (ל)איערומי

מיפטור (= מתפטור) prt. (פטר אתפעל)

(1) נפטר becoming exempt

דילקמ מודי ומיפטור\* (בבא מציעא לד, רע"א ע"פ כת"י) perhaps he will confess and become exempt

(2) נפרד departing; taking leave

כי הוו מיפטורי מהדדי (תענית ה, סע"ב ועוד) when they were taking leave of each other

\* The singular and plural forms are popularly pronounced מיפטור and מיפטרי, respectively.

SEE: איפטור

למיפטור imp. (פטר) to free; to exempt

For an example — see שבעות כג, סע"א.

SEE: פטר

מיפלג/מפלג\* inf. (פלג)

(1) חלוק disagree

הא מיפלג פלגי! (פסחים ק, סע"ב ועוד) Behold they certainly disagree!

(2) התחלק divide; share

... אבל ממונא — אימא הני מיפלג פלגי! (קידושין מג, רע"ב) ... but [as for] money — say [that] these are indeed sharing [it]!

\* These forms are absolute infinitives. See the note under מידקר.

SEE: פלג, פלג

מיפלגי\* (= מתפלג) prt. pl. (פלג אתפעל)

חלוקים disagreeing; differing; disputing

מדלא מיפלגי באבנים (ביצה יב,א)

since they are not disagreeing about (carrying) stones

\* This common form, which is popularly pronounced מיפלגי, is plural. A singular form rarely occurs.

SEE: אדמיפלגי ב-... ליפלגו ב-, איפלגי

קמיפלגי/קא מיפלגי\*

הם חלוקים they disagree; they differ

\* מיפלגי is popularly pronounced מיפלגי.

SEE: (ב)מאי קמיפלגי and the next two entries here.

ב... קמיפלגי

ב... הם חלוקים they disagree about ...

This formula often presents a response to the question במאי קמיפלגי? (about what [issue] do they disagree?). It offers an explanation of the controversy in terms of different interpretations of a Scriptural passage, different halakhic principles, and so on.

בהאי קרא קמיפלגי ... (קידושין טו,ב)

They disagree about [the interpretation of] this pasuk...

בהקשר סוכה קמיפלגי. (סוכה ב,ב)

They disagree about [the minimal area required for] making a sukkah valid.

והכא בדר' אליעזר קא מיפלגי. (מנחות קו, רע"ב)

But here they disagree about [the halakha] of R. Eliezer (which one amora supports, and the other rejects).

וקמיפלגי בפלוגתא דר' ... ור' ....

וחלוקים במחלוקת שבין ר' ... לבין ר' ....

They disagree about [the same issue that is the subject of] a controversy between R. ... and R. ....

For an example — see שבת יט,ב.

\* The verb קמיפלגי sometimes comes at the end of this sentence: בפלוגתא דר' ... ור' ... קמיפלגי.

מיפסיל (= מתפסיל) pass. prt. (פסל אתפעל)

נפסל disqualified; unfit

SEE: איפסיל

למיפרד/למפרד\* inf. (פרד)

להקשות; להקשות "to break"; to refute (an argument)

SEE: איקא למיפרד

מיפשט/מפשט\* inf. (פשט)

פשוט "be obvious"

מיפשט פשיטא ליה (קידושין יב, ועוד)

it is indeed obvious to him

\* These forms are absolute infinitives. See the note under מידקר.

מיקטל/מקטל\*; למיקטל/למקטל inf. (קטל)

הרוג; קצוץ; להרג; לקצץ

\* These forms (without -ל) are absolute infinitives. See the note under מידקר.

SEE: קטל

מיקלע/מקלע (= מתקלע) prt. (קלע אתפעל)

נקלע; מזדמן coming by chance

SEE: איקלע

למיקם inf. (קום)

לעמד to stand; to be subject to

למיקם עלה בלאו (יבמות יא,ב)

for her to be subject to a (Biblical) prohibition

SEE: קום

למיקנא/למקנא/למיקני/למקני/למקניא

to acquire לקנות inf. (קני)

SEE: קני

מיקרי/מקרי (= מתקרי) prt. (קרא אתפעל)

נקרא being called

SEE: איקרי

מיקרי/מקרי (= מתקרי) prt. (קרי אתפעל)

קורה; מזדמן happening

SEE: איקרי

למיקרי/למקרי/למיקרא inf. (קרא)

לקרא to read; to call

SEE: קרא

מירמא/למירמי; מירמא\* inf. (רמי)

להטיל; הטל to throw; to cast

\* This form (without -ל) is the absolute infinitive. See the note under מידקר.

SEE: (ו)איכא דרמי להו מירמא, רמא

מירמת/מרתת (= מתרתת) prt. (רתת אתפעל)

רותת; רועד; פוחד trembling; afraid

SEE: אירמת

מישקל/למשקל; מישקל/משקל\* inf. (שקל)

לקחת; לקוח to take; to take away

\* These forms (without -ל) are absolute infinitives. See note under מידקר. Do not confuse with the Hebrew weight, מִשְׁקָל. SEE: שקל

למישרי/למישרא; מישרא/משרא\* inf. (שרי)

להתיר; התיר to permit; to untie; to begin (breaking bread)

\* These forms (without -ל) are absolute infinitives. See the note under מידקר.

SEE: שרא

מישתרי (= שרי אתפעל) prt. (שרי)

מותר; מותר permitted

SEE: שרא, אישתרי

[If] one writes ... notes of indebtedness, he must leave space for [the name of] the lender, space for [the name of] the borrower, space for [the amount of] money, [and] space for the date.

\* This verbal form is frequently used as a noun.  
SEE: חוב

**מלוה/מלוה**  
a loan  
מלוה להוצאה (קידושין מ,א)  
a loan is given for spending

**מלוה בשטר**  
a loan supported by a promissory note (signed by two witnesses)  
For an example — see the next entry.

**מלוה על פה**  
“a verbal loan”;  
a loan not supported by a promissory note  
דבר תורה, אחד מלוה בשטר ואחד מלוה על פה גובה מן הקסים משועבדים. (בבא בתרא קע"ב)  
[According to] Torah law, one may collect both a loan [supported] by a promissory note and a verbal loan (even) from subjugated properties.  
SEE: נכסים

**מלקות** (מלקיות pl.)  
the punishment of flogging (executed by order of the court)

**מלקין** (לקי הפעיל) prt. \*מלקי.  
flogging; inflicting the punishment of lashes  
we flog him  
מלקין ליה (מכות טז,ב)  
\* The first form is Hebrew, and the second is Aramaic.  
SEE: לוקח and its note

**מלתא**  
SEE: מלקתא  
**ממאי**  
SEE: (מ)מאי

**ממצי** (מצי הפעיל) prt.  
presenting; bringing  
SEE: מקצי

**ממילא**  
ממילא/ממילא; מעצמו/מעצמה  
of itself; by itself; automatically  
לא שנה שלחה שלוחי, לא שנה אלה ממילא. (בבא קמא ג,א)  
It makes no difference whether he actually sent it (= his animal), or whether it went by itself.

\* This Aramaic word is often used in Modern Hebrew in the above senses and with the meaning in any case.

**ממש**  
(1) substance; reality; significance  
This noun is used in either a physical or an abstract sense.

סעמו ולא ממשו (חולין קח, רע"א)  
its flavor, but not its substance  
אם יש ממש בדבריו, שומעין לו. (סנהדרין מ,א: משנה ה:ד)

\* This preposition is a compound of the prefix מ- and the noun מקלל in the construct state.  
SEE: חזא מקלל חכמה איתמר, לאו תבא מקלל עשה

**מקלל ש-; מקלל ד-\***  
“from the rule that”;  
by implication [it follows] that; consequently  
משנה: אבות נזיקין ...  
תלמוד: מדקתני “אבות”, מקלל דאיקא “תולדות”! (ב"ק ב,א)  
MISHNA: The principal categories of damage ...  
TALMUD: From the fact that [the tanna] specifies “principal categories,” by implication it follows that there must (also) be “subordinate categories”!  
\* The first form is Hebrew, and the second is Aramaic.  
SEE: הלכה מקלל דפליגי

**מקללא**  
by implication  
לא בפירוש איתמר אלא מקללא איתמר  
For an example, see

**מכריע** (כרע הפעיל) prt.  
deciding; harmonizing; compromising  
This term is sometimes applied to the tanna who holds the intermediate position in a three-way controversy.  
ברייתא: לא ישתטף אדם כל גופו בין בחמין ובין בצונן — דברי ר' מאיר. ר' שמעון מתיר. ר' יהודה אומר: בחמין אסור, בצונן מותר ...  
תלמוד: אמר ר' תנחום אמר ר' יוחנן ... כל מקום שאתה מוצא שנים חלוקין ואחד מקריע — הלכה כדברי המקריע. (שבת לט,ב)  
BARAITHA: One is forbidden to shower his entire body (on the Sabbath) with either hot or cold water — the opinion of R. Méir. R. Shim'on permits. R. Y'huda says: With hot water it is forbidden, (but) with cold water it is permitted.  
TALMUD: R. Tanhūm said in the name of R. Yohanan ...: Whenever you find two [authorities] in dispute and a third compromising, the halakha is in accordance with the compromiser (= R. Y'huda in this baraita).

**מכשר** (כשר הפעיל) prt.  
rendering fit; declaring to be fit  
SEE: אכשר

**מכתת** (כתת הפעיל) pass. prt.  
crushed; destroyed  
כתות; כתוש  
For an example, see כתותי

**מלוג**  
SEE: נקסי מלוג

**מלוה** (לוי הפעיל) prt.  
accompanying  
For an example — see סע"ב מ, סוטה

**מלוה** (לוי הפעיל) prt.  
lending; lender;  
creditor (as opposed to לוה, borrower)  
הכותב ... שטרי מלוה צריך שיהיה מקום המלוה, מקום הלוח, מקום המעות, מקום הזמן. (גיטין כו,א: משנה פ"ג מ"ב)

אנא בר מיתנא אנא, ונקסי ידי ניהו. (יבמות לז,ב ע"פ הר"ף)  
I am the son of the deceased, and the property is mine.  
rope  
מיתנא/מתנא חבל  
במנעול וקטיר במיתנא עסקין (עירובין לה,א)  
we are dealing with a lock and it is tied with a rope

**מיתנא/למיתנא** (תני) inf.  
to state (in a mishna or a baraita)  
תנא, אידי דבצי למיתנא סיפא, למה לי למיתנא, משום: דקא בצי למיתנא סיפא  
forbidden  
מיתסר (אסר אתפעל) נאסר  
SEE: איתסר

**מיתרמי/מתרמי** (רמי אתפעל) prt.  
occurring by chance; happening  
קורה  
SEE: רמא, איתרמי

**מקדי** (מוקד+די) מן אחר ש-  
A clause introduced by this word usually prepares the way for an objection or a difficulty.  
מקדי אותביניהו כל הני קראי ושניניהו — חזקיה ור' אבהו במאי פליגי? (פסחים כג,ב)  
Now that we have raised objections from all these p'sukim and answered them — wherein do Hizkiyya and R. Abbahu disagree?!

**מקל מקום**  
(1) in any event; in any case; nevertheless  
מקל מקום קשיא! (שבת כא,א ועוד)  
Nevertheless (= even though some other difficulty has been resolved), it (= the difficulty originally posed in the Talmud) remains difficult!

(2) in any manner; in all circumstances  
In this sense the term is used after the quotation of a Biblical expression that is interpreted as expanding the scope of a halakhic category.  
“עזב תעזוב עמו” — אין לי אלא בעליו עמו; שאין בעליו עמו מניין? תלמוד לומר: “עזב תעזוב” — מקל מקום. (בבא מציעא לא, סע"א ע"פ שמות כג,ה)  
“You shall surely help with him [when your neighbor's pack animal is lying under its burden on the road].” I only know [to do so] when the owner is with it; when the owner is not with it, from where [do I learn that I must help]? Scripture teaches: “You shall surely help” — in all circumstances.

\* The emphasis provided by the infinitive עזב, help, teaches that assistance must surely be provided — whatever the circumstances.

**מקלל**  
“from the rule of”;  
from; by implication from  
מקלל “לאו” אתה שומע “הן”. (נדרים יא, רע"א)  
From a “no” (= a negative statement) you may infer a “yes” (= a positive statement).

**מית** (מות\*: מית/מיתא, prt. למות, fut. למיתא, inf.)  
he died  
סליק לאיגרא נפיל, ומית (תענית כט,א)  
he went up to the roof and fell, and he died  
\* For the complete conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 18.  
SEE: מית

**מיתב** (יתב הפעיל) pass. prt.  
quieted; settled; composed  
מיתב

**מיתבא דעתיה**  
his (physical) senses are restored  
דעתו מיתב  
For examples — see ב,ב,א; יומא עט,א.

**מיתב; מיתב\*** (יתב) inf.  
to sit; to live; to dwell  
לשבת; לשוב  
מיתב\* יתבין, ברוכי לא מברכין. (סוכה מז,א)  
We must indeed sit (in the sukkah on Sh'mini Atzereth in the Diaspora, but) we must not recite the b'rakha.  
\* These forms are popularly pronounced מיתב and מיתב\* respectively. The form without -> is an absolute infinitive, rendered by an adverb, e.g., indeed. See note under מיתב.

**מיתב\*** (נתב) inf.  
to give  
לית  
אילו בצי למיתבא ליה במתנה, מי לא יחייב ליה? (ב"ב כז,ב)  
If he would want to give it to him as a gift, could he not give it to him?!

\* This form is popularly pronounced למיתב.  
SEE: יתב and its note.

**מיתחזי**  
מיתחזי  
to come  
לבוא  
SEE: אתא

**מיתבי\*** (תוב הפעיל) prt. pl.  
replying; refuting; objecting  
מקשים  
This term introduces a difficulty based on a mishna, a baraita, or a pasuk that contradicts a statement of a specific amora or an anonymous statement.

אמר רב יוסף: ... בשאר מנות דברי הכל לא יצא ... מיתבי: לא יברך אדם ברכת המזון בלבד, ואם בירך, יצא. (ברכות טו,ב)  
Rav Yosef said: ... as for all other mitzvot (b'rakhoth), everyone agrees [that a Jew who recites a b'rakha in his heart] has not fulfilled his obligation ... They object to [that halakha on the basis of the following baraita]: One should not recite Birkath HaMazon in his heart [without saying the words]; but if he did [so], he did fulfill his obligation.

\* The Yemenite pronunciation is מיתבי, ignoring the first י. Among Ashkenazim, it is popularly pronounced מיתבי, ignoring the second י.  
SEE: מיתב, מיתב, איתביה

**מיתנא**  
the dead; the deceased  
המת

**מנא** (= מאן הוא) מי הוא? who is he? who is it (m.)?  
דרש רב נחמן משום רבינו — ומנא שמואל (ברכות להב)  
*Rav Nahman expounded in the name of our master — and who is it? Sh'muel*  
SEE: מני

**מנח** act. prt. (נוח אפעל) מניח placing  
כי מנח תפילין אדרעיה (ברכות סב)  
*when he places t'filin on his arm*  
SEE: מנח

**מנח** pass. prt. (נוח אפעל) מנח placed  
הא מנח קסא קמן (פסחים קג, סע"א)  
*behold the cup is placed before us*  
SEE: מנח

**מני** prt. (מני: לימני, fut. למימני inf.) מונה he counts; he enumerates  
אמימר מני יומי ולא מני שבועי (מנחות טו, א)  
*Ammemar counts days (of the Omer), but he does not count weeks\**  
\* According to the accepted halakhic norm, we do count weeks as well.  
SEE: מנה

**מני** (= מאן היא) מי היא? who is she? who is it (f.)?  
אמר להו רב חסדא לבנתיה: ... וכי קרי איניש אבבא, לא תימרו: "מנו" אלא "מני" (שבת קמב, ע"פ כ"ט)  
*Rav Hsida said to his daughters: ... and when someone calls at the door, do not say: "Who is it (m.)?" but [say]: "Who is it (f.)?"*

**מני** (2) של מי היא? whose is it?  
This term is used to raise a question: Whose [opinion] is [being presented in the text under discussion]?  
For an example, see the next entry.  
SEE: מנו

**מני מתניתין** [של] מי היא משנתנו? Whose [opinion] is [presented by] our mishna?  
מני מתניתין? לא ר' יהודה ולא ר' שמעון ולא ר' יוסי הגלילי (פסחים כח, סע"א)  
*Whose [opinion] is [presented by] our mishna? It is neither R. Y'huda['] nor R. Shim'on['] nor [that of] R. Yosé, the Galilean!*  
SEE: מתניתין מני

**מניין/מנין** (= מו+אין) From where [is it derived]?  
מניין לסיכה שהיה כשתיה ביום הקיפורים? (שבת פו, א; משנה פ"ט מ"ד)  
*From where [is it derived] that on Yom Kippur anointing is [forbidden] like drinking?*

**מנא ליה?** מנין לו? What is his source?  
**מנא לנו?** מנין לנו? What is our source?  
**מנא להו?** מנין להם? What is their source?  
For an example — see מקלן, which is often used as a contraction of מנא+לן.

**ומנא תימרא\*** ומנין אתה אומרה? And from where would you say it?  
This question seeks a source for a halakha stated in a mishna, a baraita, or by an amora's statement.  
ומנא תימרא דלהקפסד מרובה חששו, ולהקפסד מועט לא חששו (פסחים כב)  
*And from where would you say that [the Rabbinical authorities] were concerned about a substantial loss, but they were not concerned about a slight loss?*  
\* מנא תימרא = תימרא with the final נ- equal to a final ה-.

**מנה** a maneh This silver coin or weight equals one hundred zuz.  
מנה לי בידך! (שבועות להב; משנה ב"ו מ"א)  
*A maneh of mine is in your hand (= You owe me one hundred zuz)!*  
\* See the table of coins and weights in Appendix II.  
עי יחזקאל מה:ב ורש"י שם.

**מנה** (מני: מונה prt.) he counted; he enumerated  
מנה הכתוב (ברכות כד, א ועוד) Scripture has enumerated  
מנו חכמים (פסחים מג, א ועוד) מנו חכמים (פסחים מג, א ועוד)  
*[the] hakhamim have enumerated (in a mishna)*  
SEE: מני

**מנה?** מנתא\* portion; share (usually of food)  
מנה יפה לשבת (ביצה טו, רע"ב) a fine portion for the Sabbath  
\* The first form is Hebrew, and the second is Aramaic.

**מנהג; מנהגא** (1) custom (in some cases, a practice that originated as a voluntary restriction beyond the normative requirements of Jewish law)  
אמינא לה אנה איסורא, ואת אקרא לי מנהגא (יבמות יג, סע"ב; נדה טו, סע"א)  
*I speak to you of a legal prohibition, but you quote me a custom!*

(2) the established halakhic practice (though not announced to the public)  
מאן דאמר "מנהג" — מידרש לא דרשינן, אורחין מורינן. (תענית כג, ו; רש"י לעירובין מו, ב)  
*[According to] the one who says "(the) established halakhic practice (is like R. Méir)" — we do not expound [the decision in a public discourse], (yet) we do teach it (to any individual who asks us).*

\* The first form is Hebrew, and the second is Aramaic.  
SEE: נהג

**מנהגי מילי** מנא הני מילי? SEE: מנא הני מילי?



With this question an amora seeks a Biblical source for a halakhic or aggadic teaching taught by earlier authorities.

אמר ליה רבה לרבה בר מארי: מנא הא מילתא דאמור רבנן: בני בני הרי הן קבניס? (יבמות סב, ב)  
*Rabba said to Rava b. Mori: What is the source of the statement that the hakhamim have made: Grandchildren are [considered] like children?*

**מנא הא מילתא דאמרי אנשי** מנין דבר זה שאומרים אנשים? ...  
From where is [the Biblical source of] the maxim that people say ...?

This question introduces a popular maxim, for which a basis can be found in Scripture.

מנא הא מילתא דאמרי אנשי? בירא דשתית מיניה לא תשרו ביה קלא? ... דכתיב: ... "לא תתעב מצרי כי גר היית בארצו." (בבא קמא צב, ע"פ דברים כג, ח)

*From where is [the Biblical source of] the maxim that people say: Into the well from which you have drunk — do not throw a clod of earth!? (= Don't pay back evil for good!) ... as it is written: "Do not despise an Egyptian, because you have been a stranger in his land."*  
SEE: אמרי אנשי

**מנא הני מילי** מנין הדברים האלו? From where [do we derive] these things?  
This question seeks a source for a statement in a mishna, in a baraita, or by an amora. The answer is a Scriptural interpretation.\*\*

משנה: והנשים בכלל הנזק. (בבא קמא יד, רע"ב; משנה א:ג)  
תלמוד: מנהגי מילי אמר רב יהודה אמר רב ... אמר קרא: "איש או אשה כי יעשו מקל חטאת האדם" — השנה הכתוב אשה לאיש לכל עונשין שבתורה. (שם טו, א ע"פ במדבר ה:ו)  
*MISHNA: Women are subject to [the laws of] damages... TALMUD: From where [do we derive] these things? Rav Y'huda said quoting Rav ...: The pasuk states: "When a man or a woman commit any of the transgressions against a fellow human being" — Scripture has equated woman with man regarding all the penalties in the Torah.*

\* מנהגי, מנא הני is sometimes written as one word.  
\*\* In some instances, the Scriptural interpretation is a mere allusion or support (see אקמקתא), as Rashi notes in his commentary on רע"ב טו, ביצה.  
SEE: הני מילי

**מנא ל-** מנין ל-? "From where is it to ...?" Where is the source?

The interrogative מנא is often followed by the preposition ל- with a personal-pronoun suffix in order to form a question.

מנא לך? מנין לך? "From where is it to you?" "What is your source? How do you derive?"

If there is substance to his words, they (= the judges) listen to him.

(2) really; literally This adverbial usage is common (even today).  
"עין תחת עין" — ממש. (בבא קמא פד, א ע"פ שמות כא:כד)  
*"An eye for an eye" — literally.*

לא "קטן" קטן ממש, אלא גדול וסמוך על שלחן אביו זהו "קטן". (בבא מציעא יב, רע"ב)  
*"A minor" does not mean a minor really (in terms of age), but an adult who is maintained at his father's table is considered "a minor".*

\* This word is derived from the root ממש as in the pasuk (בבא מציעא יב, רע"ב), as a blind man feels [his way] in the darkness. From ממש a new verb ממש has been created in Modern Hebrew, meaning he realized or he carried out.

**ממשמע** SEE: (מ)משמע

**מן** from; than  
As in Hebrew, this word is often used in Aramaic with personal-pronoun suffixes. In the Talmud, these suffixes are almost always attached to the fuller spelling מני-.  
SEE: מני- and its suffixes.

**מנא/מאנא** (מאני/מני pl.) כלי utensil; vessel  
הא קמתו מנא! (שבת קמב, ב)  
*Behold he is making a utensil (on the Sabbath)!*

**בגד** garment; clothes\*  
ר' יוחנן קרי למאניה "מכבודתי". (שבת קיג, סע"ב)  
*R. Yohanan calls his clothes "my honorers" (because clothing lends dignity to a person).*

\* In Mishnaic Hebrew the noun כלים is also used in the sense of clothes, as in ירושלם יוצאות בקלי לבן שאולין (תענית כו, ב; משנה פ"ד מ"ח).

**מנא** (= מו+אין) מנין? From where? What is the source?  
מנא ידעין? (בבא קמא נט, רע"ב ועוד) From where do we know?

**מנא אמינא לה** מנין אני אומר אותה? From where do I say it?  
With this question an amora introduces evidence from a mishna or a baraita (or occasionally from a pasuk or from the statement of an earlier amora) to bolster the opinion he has presented.  
For an example — see טע"ב רע"ב.

**מנא הא מילתא דאמור רבנן** מנין דבר זה שאמרו חכמים? ...  
What is the source of the statement that the hakhamim have made ...?



## מנן; מנינא/מנינא\*

(1) a count; a counting

כל דבר שבמנין — צריך מנן אחר להתיירו (ביצה ה"א)  
[as for] any restriction that (was voted) by a count (of judges) — another count is required in order to cancel it (even if the reason no longer applies)

(2) a number; a quorum

מנינא ... למעוטי מאי? (קידושין ג"א ועוד)  
What [does] the number [stated in the text come] to exclude?

\* The first form is Hebrew, and the others are Aramaic.

**מנכ** prt. (נכח פלג) מנכה  
מאי דאפסיד מנכין ליה, ואידך יחבין ליה. (ב"מ קט, סע"א)  
We deduct the amount of the loss he has caused, but we give him the rest.

מנל (= מנא-לו) מנין לנו?

"From where [is it] to us?" How do we derive [it]? What is our source (usually in Scripture)?

משנה: מגילה נקראת באחד עשר ... (מגילה ב"א, משנה א"א)  
תלמוד: מנל? (שם ב"א)

MISHNA: The scroll of Esther may be read on the eleventh (of Adar) .... TALMUD: What is our source?

\* In some instances, the source is merely an allusion or a support (see אסמכתא), as in our example where the Talmud subsequently paraphrases מנל with היכא ומינא (where is it hinted?).

SEE: מנא ל-

מנמנמ \* prt. (נום פלג) מתנמנמם

הוה יתיבנא בפירקא והוה קא מנמנמ, וחזאי בחילמא ... (שבת נ"ב, סע"ב)

I was sitting at the lecture and dozing, and I saw in a dream ...

\* Sometimes, מנמנמ is a euphemism for dying. See "Rashi's" comment on כח, מ"א, מועד קטן כח, מ"א.

\*\* The first and third letters of the root נמנ are duplicated to form מנמנ.

מנקיט prt. (נקט פלג)

מלקט  
מנקיט אבוי חומרי מתנייתא ותני. (שבת קלח, ארשי"ש)  
Abbayé [was] compiling rules from baraitoth and reciting them.

מנת על מנת SEE:

מנתא מנה SEE:

מסאב pass. prt. (סאב פלג) unclean

וואקליו בידים מסאבות (חולין לג"א, משנה פ"ב מ"ה)  
and they may be eaten with "unclean" hands  
SEE: יסתאב

מסאנא נעל shoe

For an example, see טייס.

מסגי prt. (סגי פלג)

walking; passing  
SEE: סגי

מסהיד prt. (סהד אפלג) מעיד

For an example, see בר קטלא.

SEE: אסהיד

מסור\* (מסורות pl.)

שאני מסור דדיבורא הוא. (בבא קמא ה"א, ע"פ כת"י)  
[The case of] an informer is different, because it is [through] speech [that he causes damage].

\* In current editions of the Talmud and in Modern Hebrew, the form is מוסר.

SEE: מסר

## מסורת

(1) a tradition (aggadic or halakhic)

מסורת בידם מאבותיהם ששם הארון נגנז. (משנה שקלים ו"א)  
They had a tradition from their forefathers that the holy ark was hidden there.

עוף פהור נאכל במסורת. נאמן הצייד לומר: עוף זה פהור  
מסר לי רבי. (חולין סג, סע"ב)

Kosher birds may be eaten according to tradition. A hunter is trusted if he says: My master has transmitted [a tradition] to me: "This [species of] bird is kosher."

(2) the accepted spelling (of the consonantal Biblical text)\*

For an example, see למסורת.

\* In later Hebrew, the term מסורה (Masora) refers to the traditions — dealing with the spelling, the vocalization, and the accentuation of the Biblical text — that are contained in the annotations published in some editions of the מקראות גדולות.

SEE: מסר

## מסותא/מסותא

SEE: בי מסותא

מסיי prt. (אסי אפלג) מרפא

איכא מכה, מסיי ליכא מכה, מרפי. (שבת קיא, א)  
[If] there is a wound, [vinegar] cures; [if] there is no wound, it causes weakness.

SEE: אסיא

מסיח prt. (סוח הפעיל) talking

מסיח לפי תומו (בבא קמא קיד, ועוד)  
he is talking in his innocence (= informally, in ignorance of the legal ramifications)

SEE: סח

מסיים prt. (סום פלג)

(1) מסיים completing

(2) מציין specifying

SEE: טייס

מסייע prt. (סיע פלג); מסייע\* (סיע פלג)

assisting; supporting (a ḥakham in his halakha)

ומקרא מסייעו (סנהדרין צ"א, ב)

\* The first form is Hebrew, and the second is Aramaic.

SEE: and the next entry. תניא דמסייע לך.

## מסייע/מסייעא ליה לר' ...

It supports R. ...

This formula is used to indicate that the text (usually a baraita) quoted previously in the Talmud comprises a proof for the opinion of the amora that is about to be quoted.

ברייתא: אין בין תשעה באב ליום הכיפורים, אלא שזה ספקו  
אסור, וזה ספקו מותר ...

תלמוד: הא לכל דבריהם זה וזה שוין. מסייע ליה לר' אלעזר.  
דאמר ר' אלעזר: אסור לו לאדם שיושיט אצבעו במים בתשעה  
באב, כדרך שאסור להושיט אצבעו ביום הכיפורים. (פסחים  
נד, ע"פ כת"י)

BARAITHA: There is no difference between the Ninth of Av and Yom Kippur except that [regarding] the latter its doubtful case is forbidden, but [regarding] the former its doubtful case is permitted.

TALMUD: But regarding all [other] regulations, the two are alike. [This baraita] supports R. El'azar, for R. El'azar said: It is forbidden for a person to dip his finger into water on the Ninth of Av, just as he is forbidden to dip his finger into water on Yom Kippur.

מסיק<sup>1</sup> prt. (סלק הפעיל)

heating; kindling; firing (an oven)

הוא מסיק ואשתו אופה. (פסחים קטז, רע"א)  
He fires (the oven), and his wife bakes.

\* This entry is Hebrew, but the next is Aramaic.

מסיק<sup>2</sup> prt. (סלק אפלג)

מעלה; קורא; מעלה על הדעת; מסיק (מסקנה); נושא  
bringing up; naming; considering (with  
concluding; having a (monetary) claim  
הוא גברא דהוה מסיק בבגריה אזי ... (נדרים כה"א)  
There was a man who had a claim regarding money  
against his fellow man ...

For examples of the other meanings of this verb, see אסיק.

\* This entry is Aramaic, but the previous one is Hebrew.

מסקתא\* מסכת

(from the Mishna, Tosefta, or the Talmud)

כי קאי רבי בקא מסכתא, לא תשייליה במסכתא אחרית!  
(שבת ג, רע"ב)

When Rabbi is engaged in [the study of] this tractate, don't ask him [questions] in another tractate!

\* This noun is derived from the verb נסך, he wove. Similarly, text in English is derived from the Latin textus, a web.

מסליק prt. (סלק פלג)

removing; dismissing מסלק

מצי מסלק ליה בזוי (פסחים ו, רע"א)  
he can dismiss him with [a payment of] money

מספק pass. prt. (f. מספקא) (ספק פלג)

doubtful מספק

For an example — see the next entry.

מספקא ליה מספקת לו; הוא מספק

it is doubtful to him; he is in doubt

מספקא ליה אי גטחי גנח אי ילולי יליל. (ר"ה לד, סע"א)  
He (= R. Abbahu) is in doubt whether [it is like a person] sighing or [a person] wailing.

מסקנא מסקנה; סיום; סוף

the upshot; the conclusion; the end

ומסקנא בכוסות פליגי. (זבחים פ"א, סע"ב)

And the conclusion is [that] they disagree regarding the vessels.

SEE: אסיק

מסר (מסר. prt. act. מסור. pass. prt.)

מסר\* (מסר. prt. act. מסיר. pass. prt.)

he handed over; he transmitted

\* The first form is Hebrew, and the second is Aramaic.

SEE: לא מסרד הקתוב אלא לחכמים, מסור.

## מסר עצמו; מסר נפשיה\*

"he gave himself over"; he devoted himself;  
he submitted himself (to martyrdom); he  
risked his life

כל מצוה שמסרו ישראל עצמו עליה בשעת השמד ... גדיין  
מוחזקות היא בידם. (שבת קלא, ע"פ כת"י)

Every commandment for which the Jewish people  
risked their lives at a time of religious persecution ...  
is still observed resolutely by them.

\* The first expression is Hebrew, and the second is Aramaic.

מסתבר (מסתברא f.) prt. (סבר אפלג) מסתבר

it is logical; it is convincing; it makes sense

מסתבר טעמיה דר' מאיר דקמסייע ליה קרא. (יומא לו, ב)  
The opinion of R. Méir is [more] convincing because  
the pasuk supports him.

For an additional example — see איפקא מסתברא.

SEE: הכי נמי מסתברא

מסתייא

מסתייא SEE:

מסתייע prt. (סיע אפלג)

מסתייע; נעזר aided; assisted

## מסתייעא מילתא הענין מסתייע

"The matter is aided (from Heaven)."

The goal is realized.

ר' חנינא ור' הושעיא — הוה קא משתקיד ר' יוחנן  
למיסמכניה; לא הוה מסתייעא מילתא. (סנהדרין י"ד, א)

— [this is] the opinion of R. Méir. R. Y'huda says: He may employ a stratagem and sell his own and write again for himself.

\* The first form is Hebrew, and the second is Aramaic.  
SEE: (ל)אִיעָרוּמִי

causing; forcing (עשי פֿעל) prt. \*מעשה  
גדול המעשה מן העושה. (בבא בתרא ט, סע"א)  
One who causes [others to do good] is greater than the doer.

SEE: מעושה  
\* Do not confuse this verbal form with the noun מעשה, the next entry.

## מעשה

(1) an act  
For an example — see מעשה בו מעשה.

(2) conduct; practice (as opposed to theory)  
לא המדרש הוא העיקר אלא המעשה. (משנה אבות פ"א מ"ז)  
It is not study that is the most important but practice.

(3) incident; case  
בא מעשה לפני חכמים (סנהדרין לג, ועוד)  
a case came before the hakhamim  
SEE: הלכה למעשה

מעשה ב- [There was] an incident with regard to ...; It once happened that ...  
מעשה בחסיד אחד שהיה מתפלל בדרך ... (ברכות לב, סע"ב)  
It once happened that a certain pious man was praying by the roadside ...

מעשה ו- [There was] a case and ...; It once happened that ...  
מעשה וגזרו תענית בתנוכה בלוד ... (ראש השנה יח,ב)  
It once happened that [the hakhamim] decreed a fast day on Hanukka in Lod ...

מעשה לסתור Is [the] incident [quoted] to contradict?!

This rhetorical question points out the following difficulty: After a halakha was presented in a mishna, an incident is quoted in the mishna that appears to contradict that halakha — instead of serving as an illustration of that halakha, as we would have expected. In response, the Talmud presents a resolution of the difficulty that is introduced by the formula והכי קתני. For an example, see מחסרה והכי קתני.

מעשה רב The practice (of the hakhamim) is most significant (rather than a teaching that was stated but not necessarily carried out).

תלמוד: בעא מיניה אבני מרבה: שמנים שאמרו חכמים אין מדליקין בהן בשבת — מהו שיתנו לתוכן שמן כל שהוא

We elevate [to a higher level] of sanctity, but we do not downgrade.

(2) accounting; crediting; considering  
In this usage, the subject is the Almighty or the Torah, and the context is aggadic.  
For an example — see the next entry.

## מעלה עליו הכתוב כאילו

the Torah regards him as if ...  
כל המקיים נפש אחת מישראל — מעלה עליו הכתוב כאילו קיים עולם מלא. (סנהדרין לו, סע"א: משנה פ"ד מ"ה)  
[As for] anyone who rescues the life of a single Jew — the Torah regards him as if he had saved an entire world.

מעלי adj. (מְעָלִיּא m.s. emph. or f.s.)  
מעלה; טוב; קשר excellent; beneficial; proper  
למימרא דחומץ מעלי לשניניים? (שבת קיא,א)  
Is this to say that vinegar is beneficial for the teeth?!

שטרא מעליא (בבא בתרא לב, רע"ב ועוד)  
a proper document (as opposed to a forged one)  
SEE: לישנא מעליא, מעליותא

מעלי constr. "בניסת", ערב  
"the coming of"; the day before  
SEE: ערב and the next entry

מעלי שבתא  
ערב שבת Sabbath; Friday  
For an example — see שבת קיט, רע"א.

מעליותא  
מעלה; יתרון excellence; benefit; advantage  
אמר רב יוסף: כמה מעליא הא שמעתא ...! אמר ליה אבני: מאי מעליותא? (ברכות יד,ב)  
Rav Yosef said: How excellent is this halakhic teaching ...! Abbaye said to him: What is [its] excellence?  
SEE: מעלי, גריעותא

מערבא המערב Eretz Yisrael the West; Eretz Yisrael (since it is located west of Babylonia)  
אתא איגרתא ממערבא ... (שבת קטו, רע"א ועוד)  
a letter (containing a halakhic ruling) arrived from Eretz Yisrael ...  
SEE: מחכו עלה במערבא

מערים prt. (ערס הפעיל); prt. \*מערים  
employing a stratagem (in order to get around a prohibition); acting deceptively  
כותב אדם תפילין ומזוזות לעצמו ... ולאחרים בטובה — דברי ר' מאיר. ר' יהודה אומר: מערים ומוקר את שלו וחוזר וכותב לעצמו. (מועד קטן יט, רע"א)  
A person may write [parchments for] t'fillin or m'zuzoth (on Hol HaMoed despite the prohibition of other writing) for himself ... and for others as a favor

(קידושין יד, סע"א) Scripture has excluded it. Otherwise, the Hebrew form מעוט is used.  
SEE: הוציא, (ל)אפוקי, רבי, מעוט

מעיל prt. (עלל פֿעל)  
מביא; מכניס bringing in; inserting  
כל כי האי זוגא — חלופי ר' יוחנן ומעילי ר' יונתן. (סוכה ד, סע"ב וש"נ)  
Whenever this pair [of hakhamim is mentioned we] change [the name of] R. Yohanan and insert [the name of] R. Yonathan.  
SEE: על

מעין "from the color of"; similar to; a reflection of; an abstract of  
מעין עולם הקא (ברכות נז,ב)  
a reflection of the world-to-come  
מעין שמונה עשרה (ברכות כח,ב: משנה פ"ד מ"ג)  
an abstract of the Eighteen (B'rakhoth of the Amida)

מעיקרא "מעיקרו של דבר"; מתחילה; בראשונה  
"from the root (of the matter)"; originally; at the outset; at first  
אלא מתוורתא כדשנינו מעיקרא. (מכות ב, רע"ב ועוד)  
But the clear explanation is [the one] which we had proposed originally.  
SEE: עיקרא

מעיקרא ... והשתא ... מתחלה ... ועכשיו ...  
originally ... and now ...  
מעיקרא ... ולבסוף ... מתחלה ... ולבסוף ...  
originally ... and ultimately ...  
מעיקרא מאי סבר, ולבסוף מאי סבר? (מ"ק טז, רע"ב ועוד)  
What did he think originally, and what did he think ultimately? (= Why did he change his mind?)

מעכב prt. (עכב פֿעל/פֿעל)  
detaining; preventing; invalidating (by its omission); is indispensable  
התכלת אינה מעכבת את הלבן, והלבן אינו מעכב את התכלת. (מנחות לח,א: משנה פ"ד מ"א)  
[Absence of] the blue thread does not invalidate the white (in the commandment of tzitzith), and [absence of] the white does not invalidate the blue.

כפרה לא מעכבא. (ברכות ב, סע"א)  
[The bringing of] a sin offering [by a kohen who was ritually unclean] is not indispensable (in order for the kohen to resume eating t'ruma).  
\* The binyan is Hebrew, and the פֿעל is Aramaic.

מעלה prt. (עלי הפעיל)  
(1) raising; bringing up (upon the altar); enhancing; elevating (to a higher level of sanctity)  
מעלין בקדש, ולא מורידין. (משנה שקלים פ"ו מ"ד)

[As for] R. Hanina and R. Hoshaya — R. Yohanan was intent upon ordaining them, (but that) goal was not realized.

מסתפי prt. (ספי אתפֿעל) נרא  
מסתפינא ממלכותא. (בבא בתרא ד,א)  
I am afraid of the (Roman) government.

למעבד  
SEE: (ל)מיעבד  
מעה (מעין pl.); מעתא\* (מעין pl.)  
ma'a  
This silver coin or weight is equal to one sixth of a dinar.\*\*  
"עשרים גרה — השקל", ומתרגמינו "עשרין מעין", ותנא: שש מעה קסף — דינר. (בכורות נא, ע"פ שמות ל"ג ורש"י)  
"Twenty geras [equal] a shekel," and we translate "twenty ma'as," and it is stated (in a baraita): Six ma'as of silver [equal] a dinar.

\* The first form is Hebrew, and the second is Aramaic.  
\*\* See the table of coins and weights in Appendix II.  
SEE: מעות

מעולם ever; from time immemorial  
This adverb is commonly used with a negative, usually לא, in the sense of never.  
מי שלא ראה ירושלים בתפארתה לא ראה כרד נחמד מעולם. (סוכה נא,א)  
One who has not seen Jerusalem in its glory has never seen a beautiful city.  
SEE: לא היו דברים מעולם

מעושה (= מעשה) pass. prt. (עשי פֿעל)  
forced; given under coercion  
גט המעושה (גיטין פה, רע"ב: משנה פ"ט מ"ה)  
a bill of divorce given under coercion  
SEE: מעשה

מעות pl. (מעה s.)  
money; coins\*  
אסור להרצות מעות כנגד נר חנוכה. (שבת כב,א)  
It is forbidden to count money by the Hanukka light.  
\* The coins may be made of copper, silver, or gold.  
SEE: מעה

מעט (מעט פֿעל: למעוטי inf.) \*מעט  
he reduced; he limited; he excluded (from a halakhic category)  
This verb is often used in explaining why a particular word or expression in a Biblical passage or in a mishna or baraita is not superfluous.  
"או היא רשות היחיד" — למעוטי מאי? למעוטי הא דרבי יהודה דתנן ... (שבת ו, סע"א)  
"This [alone] is [the definition of] a private domain." What [does this wording "this is" come] to exclude? [It comes] to exclude the [additional case] of R. Y'huda that we learned [in a mishna] ...

\* In our printed editions, the past tense of this Aramaic verb occurs only with personal-pronoun suffixes, as in

וגדליק? ... אמר ליה: אינו מדליקין ... איתניביה: ברייתא: קרד דבר שמדליקין בו על גבי דבר שאין מדליקין בו. רבן שמעון בן גמליאל אומר: של בית אבא הוה כורכין פתילה על גבי אגוז ומדליקין.

תלמוד: קתני מיהת: מדליקין. אדמותבת ליה מדרבן שמעון בן גמליאל, סיעיה מדתנא קמא: הא לא קשיא: מעשה רב. (שבת כא, א ע"פ כתי"ו ושי"נ)

TALMUD: Abbayé asked Rabba: [As for] oils that the *hakhamim* said we may not kindle with them for the Sabbath — what is the law as far as putting a bit of [permitted] oil into them and kindling? ... [Rabba] said to him: We may not kindle ... He objected to him: BARAITHA: [If] one wrapped something (= a wick) with which we may not kindle [for the Sabbath] on top of something with which we may kindle, we may not kindle with it. Rabban Shim'on b. Gamliel says: In my father's home we used to wrap a wick around a nut and kindle.

TALMUD: [The tanna] states at any rate: We may kindle (a permitted substance that was combined with a forbidden substance in contradiction to Rabba's ruling above). Instead of your objecting to him (= Rabba) from Rabban Shim'on b. Gamliel, support him from the first (anonymous) tanna in the baraita (who forbids kindling with a permitted substance combined with a forbidden substance). The practice (in Rabban Gamliel's home) is most significant.

\* The adjective רב is used here to mean great or significant as in Aramaic.  
SEE: רב

## מעשה שהיה

an incident (bearing halakhic implications) that has occurred

For an example — see טע"א

## מעת לעת

from [a specific] time [on one day] to [exactly the same] time [on the next day]; full astronomical day(s)

איילו יום הולדו — לא בעינו מעת לעת (שבת קלז, טע"א) as for (the eight days for circumcision from) the day of his birth — we do not require full astronomical days

\* Compare the Biblical phrase מעת אל עת, which occurs in דברי הימים א ט:כח.

## מעתה

אמור מעתה, אלא מעתה

## מפיק\* prt. (נכס אפצל)

taking out; bringing forth; excluding מוציא

See additional definitions and examples under אפיק

\* In Hebrew grammar, מפיק is the term used for the dot inserted in a final ה in order to indicate that it is to be pronounced as a consonantal h as in נתנה (= נתן אותה), he gave it — as opposed to a final ה that merely indicates a vowel as in נתנה, she gave. Thus, מפיק means one should bring forth or produce the h sound.

SEE: מפק

## מפיש prt. (נכס אפצל)

increasing; extending מרבה

SEE: אפיש

## מפני pass. prt. (פני אפצל) מפקנה

free (for interpretation); available (for deduction)

SEE: מופנה

## מפק pass. prt. (נכס אפצל)

taken out; excluded מוצא

הא דרבי מפקא מדר' מאיר ומפקא מדרבנן. (יומא לבב, ורשי" שם)

This [statement] of Rabbi is excluded (= differs) from that of R. Méir and from that of the *Hakhamim*.

SEE: מפיק

## מפקר pass. prt. (פקר אפצל)

renouncing ownership מפקיר

SEE: אפקר

## מפרקי\* prt. (פרק אפצל) מפורק (pass. prt.)

taking apart; unloading

חולב חייב משום מפרק. (שבת צה, א ורשי" שם) One who milks (on the Sabbath) is bound [to bring a guilt-offering] because of "unloading" (the udder of its contents).

\* This entry is Hebrew, but the next is Aramaic.

SEE: פרק

## מפרקי\* prt. (פרק אפצל)

resolving (a difficulty) מתרץ

הוא חכם — דאי מקשי ליה, מפרק ליה. (ברכות כז, טע"ב) He is a *hakham* — so that if [people] point out a difficulty to him, he will resolve it.

\* This entry is Aramaic, but the previous one is Hebrew.

SEE: הוא מותיב לה והוא מפרק לה, פירוקא

## מצוה

commandment

SEE: בר מצוה

## מצות לא תעשה

a commandment of "do not do!"; a (Biblical) prohibition

SEE: לא תעשה, לאו

## מצות עשה

a commandment of "do!"; a positive (Biblical) commandment

SEE: עשה

## מצי prt. (מצי)

he is able; he can יכול Like its Hebrew counterpart יכול, this Aramaic verb is often used as a helping verb — but with one difference: מצי is usually followed by a participle (for example, אמר, מצי אמר); whereas יכול is followed by an infinitive (for example, לומר), as in the English usage, he is able to say.

מי איכא מידי דאנו לא מצינו עבדינו, ואינהו מצי עבדינו? (קידושין כג, ב)

Is there anything that we ourselves cannot do, but they (= our agents) can do (on our behalf)?!

\* The masculine plural form is either מצוי or מצו.

SEE: (ו)מי מצית אקרת, (ו)מי מצית מוקמת, אמצוי

## מציל prt. (נצל אפצל) מציל

SEE: (ל)אצולי

we found מצינו 1st pers. pl. (מצא)

This Mishnaic Hebrew form is the equivalent of the Biblical Hebrew מצאנו.

וכי היכן מצינו יום שמקצתו אסור בעשיית מלאכה ומקצתו מותר בעשיית מלאכה? (פסחים ב, ב)

Where, then, have we found a day during part of which work is forbidden, while during the other part work is permitted?!

SEE: מה מצינו

## מציעא (מציעתא, f. מציעאי, m. pl.)

middle; central אמצעי

SEE: קבא

## מציעתא האמצעית

the middle clause; the intermediary part

This term denotes the middle clause of a mishna or a baraita — as opposed to the first clause, and the last clause, the first clause, and the last clause.

רישא וסיפא דאיכא עדים; מציעתא דליקא עדים. (כתובות כג, ב)

The first clause and the last clause [of the baraita refer to cases] where there are witnesses; the middle clause where there are no witnesses.

SEE: רישא, סיפא

## מצלי prt. (צלי אפצל)

praying; reciting the Amida מתפלל

רב מצלי של שבת בערב שבת מבעוד יום (ברכות כז, א)

Rav recites the Amida of the Sabbath on Friday while it is still day

SEE: צלי

## מצלי prt. (צלי אפצל)

turning; bending; perverting מקשה

מצלי דינא (סנהדרין קט, ב)

"the perverter of justice" (an epithet applied to one of the judges in S<sup>d</sup>om)

boundary מצר; גבול מצרא

SEE: בר מצרא

## מקום

place; case; situation

במקום שיש עדים (בבא מציעא מג, ב)

in a case where there are witnesses

SEE: מקל מקום

the Omnipresent; God המקום

בזמן שישראל עושים רצונו של מקום\* (ברכות לה, ב ועוד) at a time when the Jewish people is acting in accordance with the will of God

\* This form is currently written as two separate words המקום without the definite article ה-. Nevertheless, the original spelling is שלמקום with the definite article expressed by ל- (= לה). See של and its note.

## מקיים prt. (קום אפצל)

establishing; maintaining

For an example — see מקיים

מקיש prt. (נקש אפצל); מקיש prt. (נקש אפצל)

comparing; drawing an analogy (between two subjects, usually because of their juxtaposition in Scripture)

מקיש הויה ליציאה — מה יציאה בשטר, אף הויה נמי בשטר. (קידושין ה, רע"א ושי"נ ע"פ דברים כד: ב)

[A pasuk] compares "becoming [a wife]" to "departing" (= divorce) — just as divorce is effected through a document, so marriage may also be effected through a [marriage] document.

\* The binyan is Hebrew, and the אפצל is Aramaic.

SEE: מקשינו, הקיש, אקיש, היקש, מקשי

## מקמי

before; prior to לפני (1)

הא מקמי דאתא רב לבבל, והא לבתר דאתא רב לבבל. (עירובין כח, טע"א)

One [ruling was issued] before Rav came to Babylonia, while the other [was issued] after Rav came to Babylonia.

in the face of; on account of מפני (2)

לא דחינו איסורא מקמי ממונא (בבא מציעא ל, טע"א) we do not put aside a prohibition in the face of a monetary matter

This word, in both its senses, is also used with personal-pronoun suffixes (most commonly him or its) as in the next entry.

## מקמיה

from before him; מקלפניו (1)

from his presence

מדלי תבא מקמיה (פסחים קטו, טע"ב) they were removing the tray from before him

"on account of his presence"; מקלפניו (2)

in his honor

ניקו מקמיה, דגבר דחיל חטאין הוא! (שבת לא, רע"ב) Let us rise in his honor, since he is a man [who] fears sins!

SEE: לקמו

## מקני prt. (קני אפצל)

transferring possession; selling מקנה

SEE: אקני

## (1) a reading

הגיע זמן המקרא (ברכות יג,א: משנה פ"ב מ"א)  
the time for the reading (of Sh'ma) arrived

## (2) the written Torah; Scripture

בן חמש שנים למקרא. (משנה אבות פ"ה מ"א)  
Five-years old [is the appropriate age] to [begin the study of] Scripture

## (3) pasuk; Biblical verse

ושניהם מקרא אחד דרשו (ברכות ד,ב ועוד)  
and each of them (= the two ḥakhamim who disagree) found support [for his opinion] in one (and the same) pasuk

\* This Hebrew word should not be confused with the Aramaic מקרא, from a paruk.  
SEE: יש אם למקרא, קרא

## מקרב pass. prt. (קרב פעל)

מקרב; קרוב

ר' מאיר לא קאמר אלא בעכו, דמקרבא; אבל בבבל, דמרחקא — לא. (גיטין ו,א)

R. Méir is only talking about [a place like] Acco, which is nearby; but regarding Babylonia, which is distant — [he is] not [talking].

SEE: מרחק

## מקרי prt. (קרא אפעל) מקריא; מלמד

reading to another; teaching (Scripture)

SEE: אקרי

## מקרי ורדקי מלמד תינוקות

a teacher of schoolchildren (whose curriculum was primarily the written Torah)

ואמר רבא: סד מקרי ורדקי עשרין וחמשה ינוקי. (בבא בתרא כ,א: סע"א ורש"י שם)

And Rava said: The number [of pupils assigned to one] teacher of schoolchildren is twenty-five.

## מקרקעי קרקעות land; real estate

For an example — see מקרקעי

## מקשי prt. (קשי אפעל) מקשה

pointing out a difficulty; raising an objection

כי הוה מקשי ר' פנחס בן יאיר קושיא, הוה מפרק ליה ר' שמעון בן יוחאי (שבת לג, סע"ב)

when R. Pinḥas b. Ya'ir would raise a difficulty, R. Shim'on b. Yoḥai would answer him

\* This verb should not be confused with the next entry.  
SEE: אקשי

## מקשי prt. pl. (נקש אפעל)

מקשים מקשינו מלך לאתרוג (סוכה לא,א ע"פ ויקרא כג:מ)

we compare [the law of the] lulav to [the law of the] ethrog

SEE: מקיש, the singular form

## מר\*

## (1) the master; sir

This word, which basically means master, is used as a respectful mode of address — mostly by a disciple addressing his master. In this sense, it may be regarded as the equivalent of מרי, my master.

מי גדיל מר? (ברכות כז, רע"ב)

Has my master ceased (doing work before the Sabbath)?

Abbayé and Rava used to designate their master, Rabba, in this manner — even when Rabba was not present.

אמר אביי: מריש הוה אמיןא ..., אמר לי מר ... (חולין קה,ב)  
Abbayé said: At first I used to think ..., [but then] my master told me (differently) ...

## (2) Mar

This word also serves as a title that precedes the proper names of several Babylonian amoraim who did not receive ordination, e.g., מר עוקבא, מר זוטרא. In some instances, the title is added at the end of an amora's proper name, forming one word.

אמימר (= אמי+מר); מרימר (= מרי+מר)

A few Babylonian amoraim are called mar — without the addition of a proper name.

מר בר רב אשי; מר בריה דרביןא

\* While Sephardic Jews pronounce this word mor, pronunciation among Ashkenazic Jews is mar. In Israeli Hebrew, the word is often used as a title (מר כהן), and it is vocalized מר, in accordance with the Ashkenazi pronunciation.

SEE: אמר מר, מרא

## מר ... ומר ... חכם אחד ..., וחכם אחד ...

One master (or authority) ..., and/while the other ...

With this formula, the Talmud presents an explanation of a controversy (or an apparent controversy) between two authorities.

מר סבר תחומין דאורייתא; ומר סבר תחומין דרבנן. (סוטה לב)

One authority (= R. Akiva) holds that the limits (beyond which one may not walk on the Sabbath) are of Torah authority, while the other (= R. Eliezer, son of R. Yosé the Galilean) holds that the limits are of Rabbinic authority.

מר כי אתריה, ומר כי אתריה. (פסחים ג,א וש"י)

One authority [is speaking] of his locality, while the other [is speaking] of his locality (but there is no substantial disagreement, since each one is reporting

the practice that prevails in a different area).

מר אמר חדא, ומר אמר חדא — ולא פליגי. (בבא מציעא יא, רע"א ועוד)

One is speaking of one [situation], and the other is speaking of another [situation] — but they do not disagree.

## מרא (מר abs., מרי constr.)

master\* (1) אדון

כעבדא קמי מריה (שבת יא, ע"פ כתי")

like a slave in the presence of his master

מרא דשמעתא (סוכה מז,א ועוד)

"the master of the halakha" (= the authority who has presented the halakha in the beth midrash)

מרא דעובדא (ביצה כט,ב וש"י ורש"י שם)

a master of [scrupulous] behavior

מרא דארעא דישראל (יומא ט, סע"ב וש"י)

"the master of the land of Israel" (= its supreme halakhic authority)

owner (2) בעלים

מרי חטיא (ברכות סד,א וש"י ורש"י שם)

"the owner of wheat" (= a scholar who has collected many halakhoth)

hoe; spade (3) מר; דקר

בעינא חוטרא לידא ומרא לקבורה (כתובות סד,א ע"פ כתי")  
I need a staff for my hand and a spade for burial

\* מרא דאתרא, the master of the place (= the community rabbi), is a post-Talmudic usage that has entered Hebrew.

## מרבה prt. (רבי פעל) increasing; doing much

אחד המרבה ואחד הממעיט — ובלבד שיכוין לבו לשמים. (מנחות קי, סע"א וש"י: משנה פ"ג מ"א)

One who does much and one who does little are the same — provided that he directs his heart to Heaven.

## מרבה\* prt. (רבי פעל) including; extending

\* Although this word is popularly pronounced marba, the vocalization of מרבה is supported by Codex Aramensis 66 (the vocalized manuscript of Torah Kohanim) and by the forms מרבה and מרבה, which are definitely binyan.

SEE: מרבי, the parallel Aramaic form

## מרבה אני I include

This expression is used in Midrash Halakha in explaining which additional case the extra Scriptural word (or words) comes to incorporate within the halakha.

"וראיכם אותו" — פרט לקסות לילה ... מרבה אני כסות סומא, שישנה בראיה אצל אחרים, ומוציא אני כסות לילה, שאינה בראיה אצל אחרים. (שבת כז,ב ע"פ במדבר טו:לט)

"And you shall see it (= tzitzith)" — to the exclusion of a night garment ... I include a garment of a blind man, which is seen by others, but I exclude a night garment, which is not seen by others.

## מרבי\* prt. (רבי פעל)

including; raising מרבה; מגדל

\* This form is popularly pronounced marbi.

SEE: מרבה, רבי and its note

## מרגלא pass. prt. f. (רגל אפעל)

habitual; familiar מרגלת; שגורה

## מרגלא בפומיה ד- \* שגורה בפיו של ...

The [following was a] familiar [saying] from the mouth of ...

This expression introduces an aggadic or halakhic saying that a particular ḥakham had received from his teacher and repeated often to others.

מרגלא בפומיה דרבא: תכלית חקמה תשובה ומעשים טובים. (ברכות יז,א ורש"י שם)

The [following was a] familiar [saying] from the mouth of Rava: The purpose of wisdom (= the mastery of Torah) is the return [to God] and [the practice of] good deeds

\* See Rashi's commentary on רע"ב נ, רע"ב. This expression is similar to הוה אומר, he used to say, in the Mishna, especially in the tractate Avoth. According to Yad Rama on the same passage, מרגלא is an Aramaic noun meaning a pearl, like the Hebrew noun מרגלית, in the next entry.

## מרגלית; מרגניתא pearl; jewel

Besides this literal meaning, this word sometimes denotes a matter of value, especially an apt statement.\*\*

מרגלית טובה היתה בידכם. (חגיגה ג, סע"א)

There was a "fine jewel" in your hand.

אי לאו דדלאי לך חספא, לא משכחת מרגניתא תיתה. (בבא מציעא יז, רע"ב וש"י)

If I had not lifted the clay fragment for you, you would not have found the pearl underneath it.

\* The first form is Hebrew, and the second is Aramaic.

\*\* In English there is a similar expression, a pearl of wisdom.

## מרחק pass. prt. (רחק פעל)

distant; far removed מרחק; רחוק

For an example, see מקרב

## מריש מראש; מתחילה at first; initially

This adverb is regularly followed by the verb הוה (often by אמיןא, I used to think), and it introduces the opinion formerly held by the speaker.

ואמר ר' אבהו: מריש הוה אמיןא עינתנא אנא. כיון דחזינא ליה לר' אבהא דמן עכו ... אמיןא לאו עינתנא אנא. (סוטה מא)

R. Abbahu said: At first, I used to think I was a humble person. Now that I have seen R. Abba of Acco ..., I realize [that] I am not a humble person.

## מרע prt. (רעע אפעל)

מרע; מחליש impairing; harming

מרע ליה לדיבוריה! (בבא מציעא ה,ב)  
He would be impairing his own statement (= plea)!

מרע pass. prt. (מרע)

dangerously ill  
\* This word is commonly pronounced מרע as if it were connected with the word רע, evil. The pronunciation מרע is supported by the vocalization in Targum Onkelos, for example, וְהָאֱבוֹהָבִים מְרַעִין מַחֲמָה. The noun מרעין, diseases, is also found in the Talmud.  
SEE: שקיב מרע

משא (משי: משי) prt.

רחץ; נטל (נדין)  
he washed (his hands)  
רב משא ידיה, וקרא קריאת שמע, ואנח תמילין, וצלי. (ברכות יד,ב)  
Rav washed his hands, recited the Sh'ma, and put on t'fillin, and recited the Amida.

משבשתא pass. prt. f. (שבש פל)

faulty; corrupt (with respect to a text)  
כל מתניתא דלא תניא בי ר' חייא ובי ר' אושעיא משבשתא היא. (חולין קמא, סע"א ורש"י שם)  
Any baraita which has not been taught in the school of R. Hiy'a or in the school of R. Osha'ya is faulty (and is therefore rejected).  
SEE: משתבש, מתרצתא

משדר prt. (שדר פל)

sending  
SEE: שדר

משהי prt. (שהי פל)

משהה; מעכב  
SEE: שהי

משהו (= מה שהוא)  
"whatever it is";  
the slightest quantity; anything

חמץ בזמנו ... אסור במשהו. (פסחים ל, רע"א)  
[The eating of] leaven in its time (= during Pesah itself) is forbidden (even) of the slightest quantity.

משוי prt. (שוי פל)

עושה  
making; appointing  
it makes it a utensil  
he may appoint an agent  
SEE: שוי

משוי prt. (שוי פל)

משורה; מישר  
levelling; straightening  
הא קא משוי גומות! (שבת קמ, סע"ב)  
Behold he is levelling holes (in the ground)!

משום

(1) משום, בשם  
אמר ר' יוחנן משום ר' שמעון בן יוחאי (ברכות ז,ב)  
R. Yohanan said in the name of R. Shim'on b. Yohai

(2) מחמת  
because of; on account of  
on account of danger  
משום סכנה (יבמות קיד,א)

(3) בכלל; מאיסור  
under the category of;  
because of the prohibition of

כל הנוכח שקר שקר עובר ... משום כל תעשוק את רעך. (בבא מציעא קיא,א ע"פ ויקרא יט,יג)  
Anyone who withholds the wages of a hired hand transgresses ... because of the prohibition of "do not oppress your fellow man."  
SEE: (ב)שם, שום, אמר ר' ... משום ר' ...

משום ד- משום ש-; מפני ש-

because of [the fact] that; because  
טעה ולא התפלל ערבית — מתפלל שחרית שתים, משום דחד יומא הוא. (ברכות כו, סע"א)  
[If] one erred and did not recite the Amida in the evening — he should recite the Amida twice in the morning, because it is (all) one day.

משום דקא בעי למיתנא סיפא ... תנא נמי רישא ...

משום שרוצה לשנות בסופה ... שנה אף בראשה ...  
Since [the tanna] wants to state ... [in] the latter clause, he also stated ... [in] the first clause.

This formula appears in the following context: A difficulty was raised in the Talmud that a specific term or phrase in the first clause of a mishna or baraita is inappropriate. Now this formula is used to present a resolution of the difficulty, insisting that the term — although inappropriate (or even imprecise) if the first clause were to stand by itself — is indeed appropriate for the text as a whole, in order for that term to be consistent with a parallel term in the latter clause.

משנה: האשה נקנית בשלש דרכים וקונה את עצמה בשתי דרכים. (קידושין ב, רע"א: משנה פ"א מ"א)  
תלמוד: ... יתני הקא "האיש קונה" משום דקא בעי למיתנא סיפא: "וקונה את עצמה" — בדידה, תנא נמי רישא בדידה. (שם ב, רע"ב)

MISHNA: A wife is acquired in three ways, and she acquires herself (= her freedom from marriage) in two ways.

TALMUD: ... [Instead of "a wife is acquired"] let [the tanna] state here: "The man acquires"! Since [the tanna] wants to state: "and she acquires herself" [in] the latter clause — with her as the subject, he also stated ["a wife is acquired" in] the first clause — with her as the subject.

\* Sometimes: דבעי — without קא.

משום הכי משום כך

because of this; accordingly; it follows that  
For an example — see ...

משום שנאמר

since it is stated (in the Torah)  
See explanation and example under משום שנאמר.

משועבד pass. prt. (עבד שפעל)

subjugated; obligated  
שעבד, נכסים משועבדים, משעבד, משתעבד  
SEE:

משח (משח: מושח) prt.  
he annointed (with oil)  
מפני מה משחו את שלמה? (הוריות יא,ב)  
Why did they annoint Sh'lomo?  
SEE: משחא

משחא\* (משח: משה) prt.  
he measured  
משחין להו תחומא (עירובין עג,א)  
we measure the [Sabbath] limit for them  
\* The Hebrew noun משוחות, measurers or surveyors, occurs in the Mishna (עירובין נב, סע"ב ורש"י שם: משנה פ"ד מ"א)  
SEE: משחא

משחא

(1) שמן  
שרגא דמשחא שרי לטלטלה. (שבת מו,א)  
It is permissible to handle a lamp of (olive) oil (on the Sabbath).\*

(2) מדה  
measure  
במשחא ניתב ליה, ובמשחא נשקול מיניה. (שבת יט, סע"א)  
He should give (his garment) to him (= the laundryman) according to measure (= its size), and he should get [it] back from him according to measure (so that if it shrank, he would be compensated).

\* See Rashi and Tosafot there who discuss under what circumstances it is permitted.  
SEE: משח

משחא עור  
skin; hide  
דמא ותרבא לדידו, משחא ובישרא לדידכו. (חולין לט, סע"ב)  
The blood and the fat (of the rams that are to be slaughtered) are to be ours, [while] the hide and the meat will be yours.

משכח prt. (שכח אפעל)  
finding  
SEE: אשכח

משכחת (= משכח+את)

אתה מוצא אותה  
you find it  
This expression refers to the application of principles or texts to particular circumstances.  
SEE: היכי משכחת לה

משמיה  
in his name  
משמו; בשמו  
For an example — see ...

משמיה דגמרא  
SEE: (מ)שמיה דגמרא

למשמע inf. (שמע)  
לשמע; ללמוד; להבין  
to hear; to learn; to understand  
SEE: אלא מהא ליכא למשמע מינה

משמע<sup>1</sup> act. prt. (שמע אפעל)  
משמיע  
causing to understand; teaching  
SEE: אשמע, מאי משמע, קא משמע לו

משמע<sup>2</sup> pass. prt. (שמע אפעל)  
מוכר  
understood; indicated  
SEE: לא משמע ליה

משמע (משמעות pl.)  
meaning; the plain sense (of a pasuk)  
For examples, see the next four entries.

במשמע  
within the meaning (of the pasuk)  
See example under the next entry.

משמע שנאמר\*

from the meaning of what is stated (in the Torah)  
"אד אשר יאכל לכל נפש הוא לבדו יעשה לכם." משמע שנאמר "לכל נפש", שומע אני אפילו נפש בהמה במשמע. (ביצה כא, סע"א ע"פ שמות יב:טז)  
"Only that which is to be eaten by every living creature — that alone may be produced by you." From the meaning of what is stated: "by every living creature," I understand [that] even an animal [is included] within the meaning [of the pasuk].  
\* משמע שנאמר and משמע שנאמר are used similarly.

במשמעו  
like its plain sense; literally  
"הריא ורד הלגב" — כמשמעו, שאינו יכול לצמוד בקשרי המלחמה ולראות חרב שלופה. (סוטה מד, סע"א: משנה פ"ח מ"ה ע"פ דברים כה)  
"The fearful and the faint-hearted" — like its plain sense, one who cannot stand in the battle ranks and see a drawn sword.

משמעות דרשין איכא בינייהו

משמעות דרשין יש ביניהם.  
[The only difference] between them is [their ways of] interpreting the meanings [of Biblical texts].

With this statement an amora contends that the two tannaim (or early amoraim) who are in disagreement differ only about which Biblical passage constitutes a basis for the halakha under discussion. There is no substantive difference between them about the halakha itself.

ברייתא: "אשר תאבד" — פרט לאבדה שאין בה שום פרוקה. ר' יהודה אומר: "ומצאתה" — פרט לאבדה שאין בה שום פרוקה.

תלמוד: מאי בינייהו? אמר אבוי: משמעות דרשין איכא בינייהו. (בבא מציעא כז,א ע"פ דברים כז:ז)

**BARAITHA:** "That will be lost" (this otherwise superfluous Biblical expression indicates a significant loss) — excluding a lost article worth less than a p'ruta (= a small coin). R. Y'huda says: "And you will find it" ("it" indicates a significant find) — excluding a lost article worth less than a p'ruta.

**TALMUD:** What is [the difference] between them (= the first tanna and R. Y'huda)? Abbaye said: [The only difference] between them is [their respective ways of] interpreting the meanings [of Biblical texts in order to find support for the halakha].

**משמרת** prt. (שמת פֿעל)

**excommunicating** מַגְדֵּה  
משמתינו ליה עד דמקביל עליה כל אונסא דאתי מהמתיה.  
(בבא קמא קידא)  
We excommunicate him until he accepts upon himself [the responsibility for] any mishap that might occur on account of him.

## משנה

**learning; instruction** (1) לְמוּד  
כיצד סדר משנה? משה למד מפי הגבורה. נכנס אהרן ושנה לו משה ... (עירובין נד, ב)  
In what manner was the order of instruction? Moshe [Rabbeinu] learned from the Almighty. Aharon entered and Moshe taught him ...

**mishna;** (2) קבץ של הלכות של תנאים  
**a collection of halakhoth of tannaim**  
In this sense, the term usually refers to the Mishna of R. Y'huda HaNasi (= Rabbi), which is also termed משנתנו, our Mishna.

זו משנה במשנת בר קפרא (בבא בתרא קנד, ב)  
this [halakha] which is taught in the mishna of bar Kappara

במשנתנו קאמרין, והא בריתא היא! (ברכות יט, א)  
We say [the cases are formulated] in our Mishna, but this is a baraita!

**halakha; teaching;** (3) הִלְכָּה; מֵאֲמָר  
**a statement** (formulated either in the Mishna or in a baraita)

בימי רבי נשנית משנה זו. (בבא מציעא לג, רע"ב ורש"י שם)  
This halakha was taught in the days of Rabbi  
כך היא הצעה של משנה ... (סנהדרין נא, סע"א ורש"י שם)  
Such is the text of the statement (= baraita) ...  
SEE: אינה משנה, סתם משנה, מתניתא, בריתא

## משנה יתירה

**a superfluous clause** (in the Mishna)  
ממשנה יתירה, אשמעינו דראיה לא קני. (ב"מ ב, סע"א)  
Through the superfluous clause, he (= the tanna) has taught us that sighting [an object] does not establish ownership.

**ומשנה לא זזה ממקומה**  
and the halakha did not move from its place

In some instances, a halakhic teaching has been retained intact in the Mishna, even though it was subsequently rejected or shown to be superfluous.  
For examples, see נ"ט ו"ט; יבמות ל, א ו"ט; שבועות ד, א ורש"י שם; יבמות ל, א ו"ט.

**משנה ראשונה** an early halakha  
(as opposed to the halakha of a later tanna who disagrees)

זו משנת ר' עקיבא, אבל משנה ראשונה ... (סנהדרין כז, ב):  
משנה פ"ג מ"ד)  
This is the halakha of R. Akiva, but an early halakha (teaches otherwise ...)

**משני** prt. (שני פֿעל)

(1) מְשִׁנֵּה  
changing; altering; doing differently  
כמה דאפשר לשנוני משנינו (שבת קכח, סע"ב ורש"י)  
as much as it is possible to alter (the manner of performing this activity on the Sabbath), we alter (it, so that it does not fall within the category of a forbidden labor)

(2) מְתַרְץ  
answering; resolving; reconciling  
(a difficulty or a contradiction)  
... רמי מתניא אתא אהרדי ומשני (ב"מ מא, ע"ב כ"ח)  
... [he] pits the (two) mishnayoth against each other and resolves (the contradiction between them)  
SEE: שני, שני

**משעבד** prt. (עבד שפֿעל)  
obligating; subjugating  
SEE: שעבד

**משעבד** pass. prt. (עבד שפֿעל)  
obligated; subjugated; mortgaged  
SEE: שעבד

**משעבדי** pl. נְכָסִים מְשֻׁעָבָדִים  
"subjugated" properties (that were sold to a third party)\*  
בשקרא דאית ביה זמן, גבי משעבדי. (בבא מציעא ז, סע"א)  
With a document that has a date [written] in it, one may collect a debt from "subjugated" properties.  
\* For a fuller explanation, see משועבדים

**מששא** מִשְׁשָׁה  
substance; reality; significance  
עבודה זרה לית בה מששא. (עבודה זרה נה, א)  
Idolatry has no substance.

**משתבח** prt. (שבח אתפֿעל)  
being full of praise (for)

משתבח ליה רב חסדא לרב הונא בדרב המנוח דאדם גדול הוא. (קידושין כט, סע"ב)  
Rav Hilda is full of praise for Rav Hammuna in front of Rav Huna [declaring] that he is a great man (in Torah learning).

**משתבש** prt. (שבש אתפֿעל)  
erring; mistaken  
טועה

מאן דתני "ליבה" לא משתבש ... ומאן דתני "ניבה" לא משתבש. (בבא קמא ס, רע"א)  
One who teaches (the word) "ליבה" (in the mishna) is not mistaken ..., and one who teaches (the word) "ניבה" is not mistaken.  
\* Both verbs denote fanning flames.  
SEE: משבשטא

**משתבח** prt. (שבח אתפֿעל) נִמְצָא  
discovered  
SEE: אישתבח

**משתעבד** prt. (עבד אשתפֿעל)  
obligated; subjugated; mortgaged  
מטלטלי — מי משתעבדי לכתובה?! (נדרים סה, סע"ב)  
Are movable properties (automatically) mortgaged to a marriage contract (so that a widow or divorcee can collect her settlement from them)?!  
SEE: שעבד, משעבד, משועבד

**משתעי** prt. (שעי אתפֿעל)  
speaking; expressing itself  
מִדְבֵּר  
משתעי קרא הקי (סנהדרין לח, סע"ב)  
Scripture expresses itself in this manner

(2) מְסַפֵּר  
telling; relating (an incident)  
ר' יוחנן משתעי: זימנא תדא הוה קא אזלינו בספינתא ... (בבא בתרא עד, סע"א)  
R. Yohanan relates: Once we were travelling in a ship...

**מתא** עיר; מקום  
city; town; place  
קביע בי דואר במתא. (שבת יט, א)  
There is a permanent post office in the town.  
SEE: בר מתא

**מתוך**  
out of; (immediately) from  
אין עומדין להתפלל אלא מתוך כבוד ראש. (ברכות לב, ב) משנה פ"ה מ"א)  
One should not stand up to pray except out of a serious attitude.

**מתוך ש-** since; because  
מתוך שזיכור לומר לו: התורתי לך, כי אמר ליה: לקוחה היא גידי — מחימו. (בבא בתרא מה, סע"א)  
Since he could say to him: I have returned it to you, if he says to him: It was purchased by me — he is believed.  
SEE: מיגו ד-

since it is stated (in the Torah) **מתוך שנאמר**  
This expression is used in a Midrashic context in a manner similar to שנאמר (מ).

**מתניב/מותיב** prt. (תוב אפֿעל) מְשִׁיב; מְקַשֵּׁה  
refuting; raising an objection  
This term introduces a difficulty that one amora poses against a halakha of another amora. The difficulty is based upon a mishna, a baraita, or a pasuk.

אמר רב יהודה: ספק קרא קריאת שמע, ספק לא קרא — אינו חוזר וקורא ... מאי טעמא? קריאת שמע דרבנן ... מתניב רב יוסף: "יבשכבך ובקומך!" (ברכות כא, ע"ג דברים ו:)  
Rav Y'huda said: [If a man is in] doubt [about whether] he has recited the Sh'ma or not — he need not go back and recite [it]. What is the reason? The reading of Sh'ma is a Rabbinic mitzva.... Rav Yosef raises a difficulty: "[You shall recite these words] at the time when you retire and at the time when you rise" (indicating that the mitzva of reciting the Sh'ma is from the Torah)!  
SEE: אותיב, איתיביה, מיתיבי

**מתיבתא** (מתיבתא pl.)  
session; lesson; lecture פֿרָק  
יתיב וקא מסיים מתיבתא דיומא לרבנן (בבא קמא קיא, א)  
[he was] sitting and going over the day's lecture for the hakhamim

(2) יְשִׁיבָה yeshiva; Rabbinical academy  
מתיבתא בגירסייהו קרידי. (גיטין ו, א)  
The yeshivoth are engrossed in their studies.

**מתני** prt. (תני אפֿעל)  
teaching  
(1) מְשִׁנֵּה; מְלַמֵּד  
(a mishna, a baraita, or an amora's statement)  
בריתא: היו לפניו שני מיני אוכלין ובירר ואכל ...  
תלמוד: רב אשי מתני: פטור, ור' ירמיה מדפתי מתני: חייב. (שבת עד, א)

**BARAITHA:** [If] two types of food were before him (on the Sabbath), and he selected [one] and ate [it] ...  
**TALMUD:** Rav Ashi teaches: He is exempt (from punishment for Sabbath desecration for selecting one species from a mixture of different species), while R. Yirm'ya of Difti teaches: He is subject to punishment.\*

אממר מתני להא דרב חסדא בהך לישנא. (תענית ו, סע"א)  
Ammemar teaches this [statement] of Rav Hilda in the following words.

\* Thus the two amoraim have reported two different versions of the halakhic ruling in the baraita.

(2) מְתַנֶּה stipulating; making a stipulation  
הךא מוכר קא מתני (בבא מציעא סו, רע"א)

For an example — see סע"ב כו, בבא מציעא כו, סע"ב כו.  
SEE: מתניתין נמי דיקא דקתני, קשיתיה

**מתקין** prt. (תקף אפעל) מתקין; מקשה  
attacking; pointing out a difficulty

### מתקין לה רב ...

רב ... מתקין אותה; רב ... מקשה עליה  
Rav ... attacks it; Rav ... points out a difficulty with it  
This expression introduces a difficulty that is usually based upon a logical argument. In most instances, an amora attacks another amora's halakha, argument, or interpretation that was just quoted in the Talmud. Occasionally, the object of the attack is a baraita (e.g., שבועות לדא, or even a mishna (בבא מציעא לג, סע"ב ורש"י שם).

היו לפניו מיני אוכלין ... אמר עולא: ... בורר ואוכל לבו ביום ... ולמחר לא יברור, ואם בירר חייב חטאת. מתקין לה רב חסדא: וכי מותר לאפות לבו ביום? (שבת ע"ד, ורש"י שם)  
[If] there were [several] kinds of foodstuffs before him [on the Sabbath] ... Ula said: ... he may select [one of them for] eating on the same day (the Sabbath) ... but for the next day he must not select, and if he did select, he is obligated [to bring] a sin-offering [for the Sabbath desecration of selecting one item that was intermingled with others]. Rav Hisha attacks it: [If indeed selecting is categorized as a forbidden labor, how is it permitted to select for use on the Sabbath itself?/] Is it permitted to bake for [eating] on the same [Sabbath] day?!

**מתרץ/מתריץ** prt. (תרץ פעל)  
resolving; explaining (a text)  
SEE: תריץ and the next entry.

... **מתרץ לטעמיה**, ו... **מתרץ לטעמיה**  
... מתרץ לשטתו, ו... מתרץ לשטתו.  
[One amora] would explain [the baraita] according to his opinion, and [the opposing amora] would explain [it] according to his opinion.

After a baraita has been quoted that seems to contradict both sides of an amoraic controversy, the Talmud uses this formula to show how each amora could explain the baraita so that it would be in harmony with his position after all.

רבה ורבה בבא מציעא כב, סע"ב כו.  
SEE: (ל)טעמיה

**מתרצתא** pass. prt. f. (תרץ פעל)  
genuine; correct  
מישרת; נכונה  
ומאן נימא לו דמתרצתא היא? דילמא משבשתא היא? (פסחים כט, סע"ב)  
But who can tell us that [the baraita] is genuine? Perhaps [its text] is faulty!  
SEE: משבשתא

\* In our printed editions of the Talmud, the abbreviation SEE is used to indicate the beginning of each mishna of the tractate.

SEE: משנה, מתניתא

### מתניתין דלא כי האי תנא

משנתנו איננה כמו התנא הזה ...

Our mishna is not in accordance with [the opinion of] the following tanna ...  
This statement points out that the halakha stated by the tanna of our mishna is actually the subject of a controversy with another tanna whose view is now presented in a baraita.

משנה: כרכין המוקפין חוקה מימות יהושע בן נון קורין בהמשה עשר ... (מגילה ב, רע"א: משנה פ"א מ"א)  
תלמוד: מתניתין דלא כי האי תנא, דתנא: ר' יהושע בן קרחה אומר: כרכין המוקפין חוקה מימות אחשורוש קורין בהמשה עשר. (שם ב,ב)

MISHNA: Cities surrounded by a wall from the days of Y'hoshua b. Nun read [the scroll of Esther] on the fifteenth [of Adar] ...

TALMUD: Our mishna is not in accordance with [the opinion of] the following tanna, for it is stated (in a baraita): R. Y'hoshua b. Korha says: Cities surrounded by a wall from the days of Ahashverosh read on the fifteenth.

**מתניתין היא** משנתנו היא!  
The issue under discussion has been settled in our mishna; hence there is no room for doubt about it.  
For an example — see שבת צט,ב.

**מתניתין מני** משנתנו [של] מי היא?  
Whose [opinion] is [presented by] our mishna?

For an example — see שבת לז,א.  
SEE: מני מתניתין

**מתניתין נמי דיקא דקתני**  
אף משנתנו מדקת, שהוא שונה ...  
[The wording of] our mishna is also precise (and supportive of what was just proposed), for [the tanna] states ...

For an example — see שבת ב, סע"ב כו.  
SEE: דיקא נמי, מתניתין קשיתיה

### מתניתין קשיתיה

משנתנו קשה לו.  
Our mishna was perplexing to him.  
This statement is made by the amora Rava in the following context: It has been charged that the statement made by an earlier amora is without foundation. Rava answers this charge by arguing that the particular wording of our mishna provides a basis for the amora's statements, because otherwise the mishna would be difficult to explain.

**מתניתא\*** (= מתניתא בריתא, מתניתא. pl.)

משנה חיצונית; בריתא  
an outside teaching; a baraita

כי אתא רב חגי מדרומא, אתא ואיתי מתניתא בידיה. (בבא קמא מב, סע"א)  
When Rav Haggai came [back] from the Darom (= the South), he came and brought a baraita with him.

מתניתא מי לא קשיין אהדדי? (עירובין ג,א)  
Don't the (two) baraitoth contradict each other?!

\* Occasionally, מתניתא refers to a mishna, and the plural refers to mishnayoth. For examples, see: ב"מ מהא ע"פ משנה מעילה פ"ה מ"ד; יבמות צא, סע"ב ע"פ משנה גיטין פ"ח מ"ה מ"ט.

SEE: בריתא, מתניתין

### מתניתא לא שמיע ליה

הוא לא שמע את הבריתא.

He has not heard of [this specific] baraita.  
For an example — see פסחים קא,ב.  
SEE: בריתא לא שמיע ליה and its note.

**במתניתא תנא** בבריתא שנה ...  
[A tanna] taught in a baraita ...

This expression introduces a baraita (usually anonymous) that presents aggadic or halakhic material dealing with the same topic as a previously-quoted amoraic statement. The baraita is not identical with the amoraic statement: it either disagrees with one point, or offers a different interpretation, or presents supplementary data.\*

אמר רב יהודה אמר שמואל: "מקושש" מעביר ארבע אמות ברשות הרבים הוה. במתניתא תנא: תולש הוה. (שבת צ"ב, ע"פ במדבר ט"ב)

Rav Y'huda said quoting Sh'muel: [The offense of the] gatherer (of wood) was carrying [it] four cubits in the public domain. [A tanna] taught in a baraita: He was detaching (branches from a tree).

\* The expression **במתניתא תנא** and some say [a tanna] taught in a baraita, presents the view that the statement that is about to be quoted is a baraita — not merely the opinion of the amora to whom it has been attributed.

For an example see — ברכות נא,ב.

**מתניתין\*** משנתנו  
The Mishna, compiled by R. Y'huda HaNasi (= Rabbi), or any one of its statements is called our mishna — in contradistinction to a baraita, a teaching of tannaim that was not included in the Mishna.

מתניתין מאן תקיין רבי. (יבמות סד,ב)  
Who compiled our Mishna? Rabbi (= R. Y'huda HaNasi).

שבקת מתניתין ועבדת כבריתא? (סוכה יט,ב)  
Are you ignoring our mishna and acting in accordance with a baraita?!

here [it is the] seller [who is] making a stipulation  
SEE: תנאי, אתני, איכא דמתני לה להא שמעתא באפי נפשה, and the next entry.

### מתני א- משנה על

he teaches [the amora's comment as] referring to [a particular case or a specific text]; he applies [the statement] to ...

משנה: בכל מקרביו ... חוץ מן המים ומן המלח, והכל ניקח בכסף מעשר חוץ מן המים ומן המלח. (עירובין כו, סע"ב: משנה פ"ג מ"א)

תלמוד: ר' אלעזר ור' יוסי בר חנינא: חד מתני אעירוב וחד מתני אמשער. חד מתני אעירוב: לא שנו אלא מים בפני עצמן ומלח בפני עצמו דאין מערבין, אבל מים ומלח מערבין; וחד מתני אמשער: לא שנו אלא מים בפני עצמן ומלח בפני עצמו דאין ניקחין, אבל מים ומלח ניקחין בכסף מעשר. (שם כז,א)

MISHNA: An "eruv" may be made with anything except water or salt, and anything may be bought with the money of the [second] tithe (to be eaten in Jerusalem) except water or salt.

TALMUD: R. El'azar and R. Yosé b. Hanina [differ]: One teaches (the following exception as) referring to an "eruv," and the other as referring to the [second] tithe. One applies [it] to an "eruv". They meant that only water by itself and salt by itself may not be used as an "eruv," but salt-water may be used as an "eruv"; while the other applies [it] to the [second] tithe: They meant that only water by itself and salt by itself may not be purchased (with money of the second tithe), but salt-water may be purchased.

SEE: and the previous entry איכא דמתני לה/להא א-

### מתני לה בהדיא

משנה אותה בפרוש  
he teaches it explicitly  
With this expression the Talmud quotes an amora who presents a clear-cut position about an issue that was in doubt earlier in the course of the Talmudic discussion.

בצי רב ביבי בר אבין הדביק פת בתנור — התירו לו לרדותה קודם שיבוא לידי ... או לא התירו? ... רב אחא בריה דרבא מתני לה בהדיא: אמר רב ביבי בר אבין הדביק פת בתנור — התירו לו לרדותה קודם שיבוא לידי איסור ... (שבת ד,א ורש"י)

Rav Bibbi b. Abbayé raises a (halakhic) problem: [If] one pasted bread [dough] to [the inside wall of] the oven (on the Sabbath) — did they permit him to detach it\* before he violates [a Sabbath prohibition when the bread becomes baked] ... or did they not permit? ... Rav Aha b. Rava teaches it explicitly: Rav Bibbi b. Abbayé said: [If] one pasted bread [dough] to [the inside wall of] the oven — they permitted him to detach it before he violates a Sabbath prohibition ...

\* Ordinarily, it is forbidden to detach the dough from the wall of the oven on the Sabbath.

Biblical words in which either: (1) each letter of the word is taken as a representation for a whole word, or (2) a single Biblical word is broken down into components.\* Both types are illustrated in the example below.

ר' יוחנן דידיה אמר: "אנכי" נוטריקון — אָנָא נְפִשִּי כְתִיבִית יְהִיבִית ... דְּבִי ר' יִשְׁמָעֵאל תִּנָּא: "כְּרָמָל" — כִּרְ מֵלָא. (שבת קהא ע"פ שמות כב; ויקרא כג:יד)

R. Yohanan himself said: (= I, in "I am the Lord your God") is an abbreviation [for] אָנָא נְפִשִּי, I, in "I am the Lord your God" wrote [the Torah, and] gave [it to the Jewish people] ... the school of R. Yishmael taught: כְּרָמָל [means] a full cushion.

\* This method appears in the list of thirty-two rules of aggadic interpretation ascribed to R. Eliezer b. R. Yosé the Galilean.

נוקים fut. (קום אפּעל)

let us/him set up

נעמיד; יעמיד

SEE: לוקים, אוקי

fire; a blaze

נורא (נור. abs.) אש

דְּכִינָא כִּד הָנָה יְתִיבְנָא אַחֲרֵי יִיז שׁוֹרָן אַחֲרֵי דְרַב קַמִּיה דְּרַבִּי וְנִפְקִי זִיקוּקֵי דְנֹר\* מְפֻמִּיה דְּרַב לְפֻמִּיה דְּרַבִּי וּמְפֻמִּיה דְּרַבִּי לְפֻמִּיה דְּרַב, וְלִית אָנָא יָדַע מָה הוּא אֲמָרִין ... (חולין קלא, סע"ב)

I (= R. Yohanan) recall when I was sitting before Rabbi, seventeen rows behind Rav, and "sparks of fire" were travelling from the mouth of Rav to the mouth of Rabbi and from the mouth of Rabbi to the mouth of Rav, but I did not understand what they were saying ...

\* In Modern Hebrew, זיקוקין דנור means fireworks.

נותן prt. (נתן)

giving; indicating; pointing

SEE: (נה)דין נותן, (ו)היא הנותנת

נזקק prt. (זקק נפּעל)

attached (to); engaged (in); attending (to)

בית דין נזקקין אפילו לפחות משנה פרוטה. (ב"מ נה, סע"א)  
The court attends even to [a case involving] less than the value of a p'ruta (= a small coin).

נזק (נזקין/נזיקין pl.) נזקא/נזקא\*

damage  
גרמא בנזקין (בבא קמא סא; ב"ב כב, סע"ב ע"פ כת"י)  
the indirect causation of damages

כולה נזיקין חדא מסכתא היא (בבא קמא קב, סע"א)  
The whole of N'zikin (= Bava Kamma, Bava Metzia and Bava Bathra) comprises one tractate (in the Mishna).

\* The first form is Hebrew, and the others are Aramaic.

נח (נח; נחית, act. prt., נחית, pass. prt., לינח, fut.) מינח

he rested

(inf.) נח

נהג (נהג; נהיג, act. part., נהיג, pass. part.) נהג

(1) he has become accustomed;

he followed a practice; he acted

האידינא נהוג עֲלָמָא לְמִיקָרִי "כִּי תוֹלִיד בְּנִים..." (מגילה לא, רע"ב ע"פ דברים ד:כה)

nowadays the world has become accustomed to read [the Torah portion on Tish'a b'Av, beginning with:]  
"When you will beget children ..."

וְלִיחְזִי חִיכִי נְהִיגִי! (בבא מציעא פג, רע"ב)

But let us see how [people] act!

(2) it applied

לֹא נְהָא מִצְוֹת שְׁבַעָה בְּרָגֶל (מועד קטן יט, סע"ב)  
the mitzva of "shiv'a" (= the seven-day mourning period) does not apply during a festival

SEE: מנהג

נהדר/ניהדר fut. (הדר אפּעל)

let him give back

יחזיר

SEE: להדר, אהדר

נהדר

נהדר

light; eyesight

נהורא (נהור. abs.) אור

the light of a candle

נהורא דשרגא (פסחים ז, סע"ב)

SEE: סגי נהור

נהי fut. (הוי)

"let it be"; granted; even though נְהִי, נְהִי  
נְהִי דְעָנִיִּים דְּהָקָא מִנְאֲשִׁי, אִיקָא עָנִיִּים בְּדוּקְתָא אַחֲרֵי תִי דָלָא  
Granted that the poor people מִנְאֲשִׁי (ב"מ כא,ב)

here have given up hope, (yet) there are poor people elsewhere who have not given up hope!

נהי נמי אפילו נהי; אפילו נהי  
even granted נְהִי, נְהִי  
נְהִי נְמִי דְמַחֲזִיב בְּגִנְבָה וּבְאֻסְיָה ... מִי מַחֲזִיב?  
(יבמות סו,ב)

Even granted that he is liable for theft and loss, is he liable for accidents to it ...?!

SEE: נמי

נהיר pass. prt. (נהר)

clear; known

ברור; ידוע

אמר שמואל: נהירין לי שבילי דשמיא כשבילי דנהרדעא ...  
Sh'muel said: The paths of the sky are as (ברכות נב,ב)  
clear to me as the streets of N'hard'a ...

נהירנא (כבא בתרא צא,ב ורשב"ם שם)  
It is clear to me (= I remember)

\* This form appears six times on that page.

bread

נהמא\*

נהמא הוא דסעיד; חמרא לא סעיד. (ברכות לה, סע"ב)  
It is bread that sustains; wine does not sustain.

\* The letters נ and ה in the Aramaic נהמא are respectively parallel to the ל and ח in the Hebrew לחם.

shorthand; abbreviation

נוטריקון

This term denotes a method of interpretation of

n'vela;

the carcass of an animal that died without a halakhic slaughtering

כל שִׁנְפָּסְקָה בְּשַׁחֲטָתָה — נְבֵלָה. (חולין לב, סע"א: משנה ב:ד)  
Any [animal] that has been disqualified through [a fault in] its slaughtering is [classified as] n'vela (ie, it must not be eaten,\*\* and it conveys ritual uncleanness\*\*).

\* The first two forms are Hebrew, and the last is Aramaic.

\*\* See the p'sukim (דברים יד:כא) and לא תאכלו כל נבלה (דברים יד:כא) ויקרא יא:לט).

SEE: סריפה

נגד (נגד; נגיד prt.)

he pulled; he stretched out

קמשך

נגידו מיניה מיקלח! (גיטין סח,ב)  
Pull away his food from him!

SEE: אנדה and its note.

נגיד (נגד פּעל; מנגיד prt., נגודי inf.)

he flogged; he administered lashes

הלקה  
ר' שילא נגדיה לכהוא גברא. (ברכות נח,א)  
R. Sheela administered lashes to a certain man.

נהג

(1) האיר

it became bright

נהג ליה טובא (יומא כח, רע"ב)

(2) אחר

he was late

נהג לצלו (שבת יא, ורש"י שם)

(3) המתין

נהג ליה, ולא אתא. (יבמות צג, סע"א ורש"י שם)

He waited for him, but he did not come.

נהי constr. אור ל- "light"; the night before\*

בפלגא אורתא דתלסר, נהי ארבסר (ברכות דא, ורש"י שם)  
at midnight of the night after the thirteenth, the night before the fourteenth

\* This definition is in keeping with the conclusion of the discussion in א,ג — but in contrast to what had been assumed in א,ב. See סלקא דעתך. פסחים ב,א.

NOTE: First person plural forms of Aramaic verbs in the imperfect (= the future) usually have a נ prefix. Sometimes, however, the נ prefix represents the third person, masculine singular. For example, נִיגְמַר may mean either let us derive or let him derive. Since these common forms are apt to confuse the learner, many of them have been presented as separate entries at נ — even when the main verbal entry (third person, masculine singular of the past tense, e.g., גָּמַר, he derived) appears at its appropriate place. In some of these נ entries, the explanations and examples are omitted, and the learner is referred to the main verbal entries for such data. For more information about the conjugation of the Aramaic verb, see Grammar for Gemara: Chapter 3.

נאים

SEE: ניים

נאמר (אמר נפּעל)

it was stated; it was said (in a pasuk)\*

For examples, see the next two entries.

\* On one occasion, this word does not refer to a Biblical passage, but it is used in one mishna to introduce a quotation from the previous mishna. See:

בכורות נז,ב: משנה פ"ט מ"ה-מ"ו, אבל ע' שיטה מקובצת שם.

נאמר ... ונאמר ... as it was said ...; for it was stated ...

This term introduces a Biblical passage that is quoted by a tanna as a source for his statement.

חִיב אָדָם לְבָרֵךְ עַל הַרְעָה קָשָׁם שְׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאמַר: "וְאַהֲבַת אֶת ה' אֱלֹהֶיךָ ... וְכָל מַאֲדָךְ" — בְּכָל מֵדָה וּמֵדָה שְׁהוּא מוֹדֵד לָךְ, הוּא מוֹדֵה לּוֹ בְּמַאֲד מַאֲד. (ברכות נד,א: משנה פ"ט מ"ה ע"פ דברים ו:ה)

A person should recite a b'rakha over evil just as he does over good, as it was said: "And you shall love the Lord your God ... and with every measure of yours" — with every measure that He measures to you, you shall thank Him very much.

נאמר ... ונאמר ...

It was stated (in one passage) ..., and it was stated (in another passage) ...

This formula presents an analogy between two Biblical passages that teaches a halakhic or aggadic point.

אֵת זֶה דָּרַשׁ שְׁמַעוֹן בֶּן זִקְאָ: נֵאמַר בְּמַעֲשֵׂה בְרֵאשִׁית "יּוֹם אֶחָד", וְנֵאמַר בְּאוֹתוֹ וְאֵת בְּנֵי "יּוֹם אֶחָד", מִה "יּוֹם אֶחָד" הָאֶמּוֹר בְּמַעֲשֵׂה בְרֵאשִׁית, הַיּוֹם הוֹלֵךְ אַחֲרֵי הַלַּיְלָה — אֵף "יּוֹם אֶחָד" הָאֶמּוֹר בְּאוֹתוֹ וְאֵת בְּנֵי, הַיּוֹם הוֹלֵךְ אַחֲרֵי הַלַּיְלָה. (חולין פג, סע"א: משנה פ"ה מ"ה)

Shim'on b. Zoma presented this interpretation: It was stated in the account of creation "one day," and it was stated in [the prohibition of slaughtering] him (= an animal) and his offspring (on the same day) "one day"; just as [regarding] "one day" that is stated in the account of creation, the day follows the night — [regarding] "one day" that is stated in [the prohibition of slaughtering] him and his offspring too, the day follows the night.



**נִיחַ** \*prt. (נוח) נח resting; at rest; stationary  
 גופו נִיחַ; ידו לא נִיחַ (שבת ג, סע"א)  
*His body is at rest; his hand is not at rest.*  
 \* In Modern Hebrew, the adjective נִיחַ is used in contradistinction to נָדָה, mobile. משגרי טילים נִיחים ונָדָה means stationary and mobile missile launchers.  
 SEE: נח

**נִינִים/נָאִים** prt. (נום) נם  
 ישן; מנמנם sleeping; dozing  
 אמינא כי נִינִים וְשָׁכִיב רב אמר להא שמעתא  
 SEE: נים

**נִינִיתִי/נִינִיתִי** fut. (אתי אפעל) אתי  
 let him bring  
 SEE: לִינִיתִי, נִינִיתִי, אָתָּא

**נִיכּוּל** fut. (אכל) נאכל; לאכל let us/him eat  
 SEE: ליכול

**נִיכְתּוּב** נכתוב  
 SEE: נכתוב

**נִילַף** fut. (ילף) נלמד; ילמד let us/him derive  
 SEE: לילף, ילף

**נִים** (נום; נִינִים/נָאִים prt.) נם  
 ישן; מנמנם he slept; he was dozing  
 נים ולא נים, תיר ולא תיר (פסחים כ, רע"ב וש"נ)  
*he was asleep but not asleep, awake but not awake*

**נִימָא** fut. (אמר) אמר  
 let us/him say; shall we say  
 SEE: לימא, אָמַר

**נִימָא** (נימין pl.) חוט thread; string  
 אין בין טיפה לטיפה אלא כמלא נימא. (תענית ט, ב)  
*There is only the breadth of a thread between one drop and another.*

**נִינְהוּ** (נינהי f. pl.) הם they are; are they  
 הני הלכתא נינהו? הני קראי נינהו (נדרים עב, ב ע"פ כתי")  
*Are these halakhoth [based on oral tradition]? (No!) They are [based on] p'sukim!*

\* In our printed editions, נִינְהוּ is used for the plural — masculine as well as feminine. Sometimes, however, נִינְהוּ is found in manuscripts as a distinct feminine plural form. For example, see ברכות לד, א according to the Munich Manuscript.  
 SEE: ניהו, אַמְנָרָא נִינְהוּ וְאַלְיָבָא דְר' יוֹחָנָן, אִיהוּ

**נִיעוּל** fut. (עלל) יבוא let him come  
 SEE: ליעול, על

**נִיפְלוּג** fut. (פלג) יחלק; יבחינו; יחלק let him disagree; let him distinguish; let him/us divide  
 SEE: ליפלוג, פליג, פלג

**נִיקוּם** fut. (קום) קום  
 let us/him stand  
 SEE: ליקום, קום

**נִיקְנִי** fut. (קני) נקנה; יקנה let us/him acquire  
 SEE: ליקני, קני

**נִישְׁקוּל** נשקול  
 SEE: נשקול  
**נִינִיתִי/נִינִיתִי** fut. (אתי) אתי  
 יבא; נבא let him/us come  
 נִינִיתִי מִרְ וְנִינִיתִי (הוריות יג, סע"ב ועוד)  
*Let the master come and teach!*  
 \* נִינִיתִי, let him come, also occurs several times.  
 SEE: נִינִיתִי, אָתָּא, לִינִיתִי

**נִינִיתִי** נִינִיתִי  
 SEE: נִינִיתִי

**נִינִיתִי** ליתבי; ליתבי; ליתבי  
 SEE: ליתבי, ליתבי, ליתבי

**נִיתָן** (נתן נפעל; נִיתָן, pass. prt.) נִיתָן  
 it was given; it was put  
 Besides this common meaning, the following usages are found in the Talmud:  
 (1) it was permitted

לא נִיתָן לְאַחֲתוֹ (מועד קטן כז, ב)  
*it is not permitted to sew it (= the garment torn by a mourner for a parent)*

(2) it was intended; it was meant; it was designated

רוב עצים להסקה נִיתְנוּ. (נדרים סב, ב)  
*Most wood was meant for heating.*

**נִינִיתִי** fut. (תני) ישנה; ילמד; נלמד  
 let him/us teach (in a mishna or baraita)  
 SEE: ליתני, תנא

**נָכִי** pass. prt. (נכס) פחות; חסר less; minus  
 חמשים נכס חמא (בבא מציעא צט, רע"ב)  
*fifty minus one (= forty-nine)*

\* The same construction is also used in Mishnaic Hebrew:  
 ארבעים חסר אחת (שבת ע"ג סע"א: משנה פ"ז מ"ב)

**נָכַס** (נכס; נכס; prt. כוס imp.) נשחט  
 he slaughtered  
 וְהָאִידְנָא נָכַס אָבָא לְפָנֵי בְרָא (סנהדרין כה, סע"ב ורש"י שם)  
*and now he will "slaughter" the father before the son*

**נכסי מלוג** "properties to pluck"  
 These are properties — usually houses, real estate, or slaves — that a wife brings with her upon marriage (or that she inherits after marriage) under the following terms: The properties continue to belong to her, with the husband benefiting only from their "fruits" (such as rent, produce of a field, or the work of a slave) as long

as the couple is married. He does not have the right to sell them or to give them away without her approval, nor is she permitted to sell them or to give them away during the marriage without his permission. Upon divorce or death of the husband, the property reverts to her absolute control.

באושא התקינו: האשה שמקרה בנכסי מלוג בחי בעלה ומתה — הבעל מוציא מיד הקדחות. (בבא מציעא לה, סע"א)  
*In Usha [the hakhamim] enacted: [As for] a wife who sold some "properties to pluck" during the life of her husband and died — the husband may take them away from the purchasers.*

\* The term is derived from the root מלג, to pluck (as in מלג, since the husband may "pluck" (= gain from) its produce.  
 SEE: נכסי צאן ברזל

**נכסי צאן ברזל** "properties of iron sheep"  
 These are properties that a wife transfers to her husband upon marriage under the following terms: He is permitted to do with them as he pleases, but he is held responsible for them to the extent of their worth at the time of the marriage. Their worth is thus as unchangeable as iron.

For an example — see בבא קמא נט, א. See also ברזל נט, א. בבא מציעא סט, סע"ב ורש"י שם  
 SEE: נכסי מלוג

**נכסים; נכסין/נכסי** property  
 For examples — see the two previous entries and the next four entries.  
 \* The first form is Hebrew, and the others are Aramaic. In the Mishna and the Talmud, this noun is always in the plural. Modern Hebrew, however, sometimes uses the singular (נכס) in the sense of an asset or a valuable commodity.

**נכסים בני חורין; בני חרי**

**"free" properties**  
 Properties belonging to a debtor (usually a borrower) at the time the debt was incurred and supported by a promissory note are automatically mortgaged to that debt and may be seized by the creditor up to the amount of the debt as repayment. If the properties still remain in the possession of the debtor, they are termed **"free" properties**, since they are not under obligation to a third party.

אין נפרעין מנכסים משועבדים במקום שיש נכסים בני חורין. (גיטין מח, ב: משנה פ"ה מ"ב)  
*Compensation may not be exacted from "subjugated" properties (that have been sold to a third party) where there are "free" properties available (from which the debt may be collected).*

\* The first expression is Hebrew, and בני חרי is Aramaic.  
 SEE: בני חורין, נכסים משועבדים

**נכסים משועבדים; משעבדי** "subjugated" properties  
 Properties belonging to a debtor (usually a borrower) at the time the debt was incurred and supported by a promissory note are automatically mortgaged to that debt. They may be seized by the creditor as repayment — up to the amount of the debt — even from a third party to whom they were sold in the meantime. If the properties have already been transferred to a third party, they are termed **"subjugated" properties**, in that they are subjugated to the third party.

מנכסים משועבדים קיצד? מר נכסיו לאחרים, והיא נפרעת מן הקדחות — לא תפרע אלא בשבועה. (כתובות פז, סע"א: משנה פ"ט מ"ח)

*How [does a widow or a divorcee collect her marriage contract] from mortgaged properties? [If her husband] had sold his property to others, and she seeks to be paid from the purchaser — she is not to be paid unless [she takes] an oath [that she is really entitled to payment].*

\* The first expression is Hebrew, and משעבדי is Aramaic.  
 SEE: נכסים בני חורין, שעבד

**נכסים שאין להם אחריות** (= מטלטלין)  
 property which does not offer security (= movable property)

This term is appropriate because, even though a creditor may collect his debt from movable properties still in the debtor's possession, movables do not provide security to the creditor, since they can be concealed or transferred to another party.

(נכסים) שאין להם אחריות אינן נקנין אלא במשיכה (קידושין כו, רע"א: משנה פ"א מ"ה)

*but [property] which does not offer security may be acquired only by pulling (the object to be acquired into one's possession)*  
 SEE: מטלטלין

**נכסים שיש להם אחריות** (= מקרקעות)  
 property which offers security (= real estate; land and houses)

This term is appropriate because land provides security to a creditor, since it cannot be concealed by the debtor. If the loan was supported by a promissory note, the land remains liable to seizure even if subsequently sold to someone else.

נכסים שיש להם אחריות נקנין בכסף ובשטר ובחזקה. (קידושין כו, רע"א: משנה פ"א מ"ה)

*Property which offers security is acquired by money, by a document, or by taking possession (by a formal act of acquisition, such as building a fence around it).*

SEE: מקרקעי

**נכתוב/נכתוב** fut. (כתב) כתב

let him/it write  
 SEE: לכתוב

This word is always placed *after* the word with which it is connected.

(1) ... גם כן ... also; ... too  
השתא נמי (בבא מציעא ה, סע"א ועוד) now also

(2) ... אפילו even; indeed\*  
נהי נמי דמחייב (יבמות טו, ב) even granted he is liable

אין, הדי נמי (חגיגה ד, ועוד) yes, it is indeed so  
\* Sometimes, נמי expresses emphasis that need not be rendered in translation.

SEE: אי נמי, נהי נמי, הדי נמי, אין הדי נמי

נמלך (מלך נפצל: נמלך, prt., ליפצל, inf.)

(1) he consulted (with)

היה לו לימלך בירמיהו, ולא נמלך (תענית כב, ב)  
he (= the king) should have consulted with Yirm'yahu, but he did not consult

(2) he reconsidered; he changed his mind  
כתב לגרש את אשתו, ונמלך ... פסול לגרש בו. (גיטין כד, סע"א: משנה פ"ג מ"א)

[If] he wrote [a bill of divorce] to divorce his wife, and he changed his mind ... [the document] is invalid for divorcing with it.

SEE: אימליך, the Aramaic equivalent

נמנו pl. (מני נפעל)

they were counted; they voted

נמנו וגמרו

they voted and reached a decision

For an example — see ט, עד, א, טהדרין

נמצא (מצא נפעל; ומצא, fut.)

(1) he/it was found; he found himself

נמצא עומד במזרח, מחזיר פניו למערב, במערב, מחזיר פניו למזרח. (ברכות לא, ב)  
[If] one found himself standing east [of the Holy of Holies when he was about to recite the Amidah], he should face westward; [if] west, he should face eastward.

(2) it was discovered; it turned out; he concluded (after a thorough analysis)

... נמצאו כל ישראל מקוניהן את לבם למקום אחד. (ברכות שם)  
... it turned out [that] all of the Jewish people were directing their hearts to one place.

SEE: אישתתך

נמצאת אתה אומר

you conclude (after examining the matter and) say

נמצאת אתה אומר: בשלש מקומות קדשו בכורות לוישראל במצרים, ובמדבר, ובבניסותו לארץ. (בכורות ד, סע"ב)  
You conclude (and) say: In three places the first-born became sanctified for Israel — in Egypt, and in the

wilderness, and at their entrance into Eretz Yisrael

SEE: אס תמצא לומר, (קטן) תמצא לומר

נסיב/נסיב (נסיב, prt., לנסיב, fut., מינסב, inf.)

(1) לקח; תפס

he took; he mentioned (in a text); he quoted  
אידי דנסיב רישא "שמרו", תנא סיפא "ואני אשמרנו" (בבא קמא מח, סע"ב)

since the first clause mentioned "watch it," the final clause stated "and I will watch it" (so that the two clauses be parallel)

התם אנב גררא נסבה (בבא מציעא ד, סע"ב)  
there he mentioned it incidentally

ונסבין חברייא למימר (חולין יד, רע"א, ע' רש"י שם)  
and the haverim take [upon themselves] to say

(2) נשא אשה

כי נסיב איניש אתתא (ברכות ה, א)  
when a man marries a woman

\* See Targum Onkelos and the commentary of Rashi on נסב. Rashi explains the difference between נסב and נסב.

SEE: נסבה, אינסיבא, דבר

נסקה\* חתיכת מתכת  
a piece of (raw, unminted) metal (usually silver)

הוא גברא דחטף נסקא מחבריה ... (בבא בתרא לג, סע"ב)  
One man seized a piece of metal from his fellow man...

\* This noun is related to the Hebrew verb נסך, he cast (metal).

נעביד/נעביד (נעביד, נעביד; נעביד, fut.)

let us/him do

SEE: נעביד, עבד

נענה (עני נפעל)

(1) he was answered; his request was granted

... וקשאמר: "זכור לאברהם ליצחק ולישראל עבדיך", מיד נענה. (שבת לא, ע"פ שמות לביג)

... and when he (= Moshe Rabbeinu) said: "Remember Avraham, Yitzhak, and Yisrael Your servants," he was immediately answered.

(2) he began by saying; he began to speak\*  
In this sense, this verb is used together with the verb אמר.

קשהלך ר' אליעזר נקנסו ארבעה זקנים לקרו — ר' טרפון ור' יהושע ור' אלעזר בן עזריה ור' עקיבא. נענה ר' טרפון ואמר ... נענה ר' יהושע ואמר ... (סנהדרין קא, סע"א)

When R. Eliezer took sick, four elders came in to visit him — R. Tarfon, R. Y'hoshua, R. El'azar b. Azarya, and R. Akiva. R. Tarfon began by saying ... R. Y'hoshua began by saying ...

(3) he was humbled; he submitted himself\*\*

נעניתי לך, מחול לי (ברכות כה, א)  
I am humbled before you, forgive me!

\* This meaning is found in Biblical Hebrew, e.g., in the

נענית ואמרת (דברים כו: ורש"י וראב"ע שם)  
\*\* This meaning is found in Biblical Hebrew, e.g., in the pasuk: עד מתי מאנת לענות מפני (שמות יג: ות"א ורש"י שם)

maiden נערה

This term refers to a girl between twelve and twelve-and-a-half years old who has reached puberty. She is *בית מצוה*, obligated by the commandments, but she is not fully considered an adult according to Jewish law in terms of her personal status.

For an example — see משנה פ"ג מ"ח

SEE: בוגרת

נעשה כאומר it becomes as if he says ...

This formula presents a legal fiction that presumes that one of the parties to a conflict made a certain statement.

נעשה כאומר לו: לששתגב ותצצה ותשלמני — הרי פתתי קוניה לך מעכשיו. (בבא מציעא לד, רע"א)

It becomes as if he has said to him: If it will be stolen, and you will be willing to pay me, behold my cow is transferred to you from now.

נפחא נפחא נפחא

ר' יצחק נפחא (בבא מציעא כד, סע"ב ועוד)  
R. Yitzhak, the blacksmith

נפיש (נפש) pass. prt. מרבה

(1) much; considerable

נפיש טירחיהו (בבא מציעא כא, סע"א)  
Their bother (to pick them up) is considerable.

(2) many; numerous; more numerous

הנך נפישן. (שבת כה, רע"ב)

נפק (נפק: נפיק, prt., ליפוק, fut., פוק, imp., למיפק, inf.)

(1) נפק נפק נפק  
he went out; it came out; it resulted

נפק מילתא מבנייהו. (בבא קמא יט, רע"ב ועוד)  
A matter (= a halakhic point) came out of [the discussion] between them.

נפיק מינה חורבא (שבת כט, ב ורש"י שם ועוד)  
misfortune will result from it

it was derived נפקא; נלמד

והא מהא נפקא? מהתם נפקא! (למשל סנהדרין נו, א)  
But is it derived from here?! It is derived from there!

(3) נפקא ידי חובתו

דבעידנא דאגבהיה נפק ביה (פסחים ז, ב ע"פ כתי)  
for at the moment he picked it up (= the lulav with the other three species), he fulfilled his obligation

\* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 6.

SEE: נפקא, נפיק

נפק דק ואשכח נפשא, עין (בספר), ומצא

he went out, examined [his sources], and found [an answer]

In order to determine the halakha in a particular case, an amora sometimes had to study whatever sources were available to him — usually a mishna or a baraita.

אמר ליה רב חסדא לרבא: פוק עיני בה, דלאורתא בעי מינד רב הונא! נפק דק ואשכח, דתנו ... (בבא מציעא יח, רע"ב)

Rav Hilda said to Rabba: Go out [and] look into it, for in the evening Rav Huna will ask you [about the case]! He went out, examined [his sources], and found [an answer], as we learned in a mishna ...

נפקא ליה "יוצאת לו", הוא לומד אותה

it is derived by him; he derives it

כל איסורין שבתורה — מנא ליה דאסורין בהנאה? נפקא ליה מ"לכלב תשליכון אותו" — אותו אתה משליך לכלב, ואי אתה משליך לכלב כל איסורין שבתורה. (פסחים כא, סע"ב-כב, רע"א ע"פ שמות כב:)

[As far as] all foods forbidden by the Torah — from where [does he derive that] one is forbidden to benefit from them? He derives it from: "You shall cast it (= a carcass) to the dogs" — "it" you may cast to the dogs (as dog food and thus benefit from it), but you may not cast to the dogs any (other) foods forbidden by the Torah.

נפקא מינה יוצאת ממנה

it is derived from it; the halakhic difference (or significance) is\*

"סיקון לשפלה שקמה". נפקא מינה למקח וממכר. (פסחים נג, א ורש"י שם)

"A characteristic of lowland is the sycamore tree." The halakhic significance is with respect to buying and selling. (If there is a transaction of lowland, it must contain a sycamore tree.)

\* In colloquial speech among students of the Talmud and in Modern Hebrew, נפקא מינה is also used as a noun, meaning difference, as in the translation of this entry.

נפש נפש soul; life; person; desire; wish

Besides the common Biblical meanings of this Hebrew noun: soul, life or person — another important meaning in the Talmud and in midr'shé halakha is desire or wish.\*

For examples, see נפשך לומר and מה נפשך

\* This usage also occurs in Biblical Hebrew, as in the pasuk: אם יש את נפשכם לקבר את מתי (בראשית כג: ורש"י שם)

נפשא נפשא soul; life; person

עבדיה דנאי מלכא קטל נפשא. (סנהדרין יט, א)  
The slave of King Yannai killed a person.

The Aramaic נפש is often used with personal-

## ס

Sh'muel said: Kiddush is valid only in the place where the meal is eaten. They understood from it (= this statement) that [only in] the following circumstances [is the Kiddush invalid: where they moved] from [one] house [after reciting Kiddush] to [eat the meal in another] house, but not [where the meal is eaten after moving merely] from [one] place to [another] place within one house. Rav Anan b. Tahlfu said to them: Many times I was standing before Sh'muel, and he went down from the upper story to the ground floor and recited Kiddush again.

\* The Aramaic form סבר is a third-person, masculine-plural form of the past tense, the equivalent of שברו. See Grammar for Gemara: Chapter 3.21.  
SEE: סבר

he holds; he thinks סבירא ליה הוא סבור  
ר' חייא כר' מאיר סבירא ליה. (בבא מציעא גב)  
R. Hiyia holds [the same opinion] as R. Meir.  
שמואל טעמא דתנא דידן קאמר, וליה לא סבירא ליה. (בבא מציעא יבא)

Sh'muel [merely] states the reason of our tanna, but he himself does not agree with him.

SEE: סבר

סבר (סבר: סבר. act. prt. סביר. pass. prt. ליסבר. fut.)  
he held (an opinion) סבר (1)

וסבר ר' יוסי קטן אית ליה זכיה מדאורייתא? (ב"מ יבא)  
But does R. Yose [really] hold that a minor has a right to acquire things according to the law of the Torah?!

he thought; he considered; סבירא ליה  
he assumed; he understood

סבר למיעבד עובדא קמתניתין (ראש השנה כזא)  
he considered issuing a ruling in accordance with our mishna

SEE: (ו)תסברא, (ו)את לא תסברא, the next five entries, and the previous three entries.

קסבר (= קא+סבר)  
הוא סובר he thinks; he holds (an opinion)  
קסבר רבא: סימן העשוי לידרס הוי סימן. (בבא מציעא כבב)  
Rava holds: An (identifying) mark that is liable to be trampled upon is [considered] an (identifying) mark.  
SEE: קסבר

סבר וקביל "חשב וקבל", התחייב  
"he thought (about it) and accepted (it)"; he has committed himself  
חייתא דקטירי סברת וקבילת! (בבא מציעא ט, רע"א וש"נ)

סאה (סאין. pl. סאתיים dual) s<sup>a</sup>a  
This measure of volume is equal to the contents of 144 eggs.\*

כל מקום שיש בו ארבעים סאה טובליו ומסביליו. (משנה מקואות פ"ה מ"ו)  
[In] any place containing forty s<sup>a</sup>as [of water] one may immerse [oneself] and immerse [vessels].

\* See the table of measurements in Appendix II.

סבא (סבתא. f.)  
older; elder adj. זקן (1)

רב המנונא סבא\* (פסחים קה, רע"א ועוד)  
Rav Hamnuna the elder

an old man; an elder זקן. n. (2)  
תנא ליה חזא סבא משום ר' שמעון (ברכות ה, רע"ב)  
a certain elder taught him in the name of R. Shim'on

grandfather\*\* אבי האב; אבי האב  
יבליה ארנא לסבא! (כתובות עבב)  
May a lion devour [your] grandfather!

\* This usage of the Aramaic word to describe certain amoraim — probably to distinguish between them and others bearing the same name — parallels the Hebrew usage, like הלל הזקן in מ"ג הלל הזקן.

\*\* סבא is used frequently in Modern Hebrew — usually in this sense. It is popularly pronounced סבא (by analogy with סבא) — even in the name of the Israeli city that is properly vocalized סבא.

SEE: סבתא

סבור; קסבור (סבורה. f. סבורים. m. pl.)  
thinking; holding

This Hebrew passive participle has an active meaning. It is sometimes preceded by a כ- prefix, which may add a bit of emphasis.\*

קסבור רשות החדר, ונמצאת רשות הרבים (שבת עגא)  
he was thinking [it is] a private domain, but it was discovered [to be] a public domain

\* This usage may have a Biblical precedent in the emphatic כ- in כ- (נחמיה זב וראב"ע שם) — כי הוא קאיש אמת.

SEE: סבר

סבור\* מינה  
סברו ממנה they understood from it  
The students assumed a particular interpretation of an amoraic statement. Subsequently, the interpretation was found to be wanting in light of another amoraic statement.

אמר שמואל: אין קידוש אלא במקום סעודה. סבור מינה: הני מילי מבית לבית, אבל במקום למקום בחדר ביתא — לא. אמר להו רב ענן בר תחליפא: זימנין סגינאן הנה קאימנא קמיה דשמואל ונחית מאיגרא לארעא וחדר מקדש. (פסחים קאא)

\* These two forms both occur in the Talmud without any significant distinction between them in meaning or usage.  
SEE: גמיר

נראה (ראי נפעל: נראה. prt.)

(1) it was seen; it appeared [to be]  
נראין כאוהבין בשעת הנאתו, ואין עומדין לו לאדם בשעת דחקו. (משנה אבות פ"ב מ"ג)

They (= the governmental authorities) appear [to be his] friends when it is to their advantage, but they don't stand up for a person in a time of his distress.

(2) it was fit  
נראה ונדחה (סוכה לגב)  
it had been fit but was (later) disqualified

(3) it was acceptable  
נראין דברי ר' אליעזר בשבת ודברי ר' יהושע בחול. (בבא מציעא נדא)  
The opinion of R. Eliezer is acceptable with respect to [eating on] the Sabbath, and the opinion of R. Y'hoshua [is acceptable] with respect to [eating on] a weekday.

\* Rashi (שם ד"ה ר' אסי) and Tosafot (לעירובין מו, ב) differ as to the halakhic significance of this term.

נרגא גרזן ax  
שדא ביה נרגא (פסחים לב, טע"ב)  
"he swung an ax at it" (= he refuted the statement)

נש נש  
SEE: נש

נשא נשא  
SEE: נשא

נשא ונתן  
"he took and he gave";  
he dealt; he conducted business; he debated  
Did you deal faithfully? (שבת לאא)  
SEE: שקלא וטריא

נשיא; נשיאה\*  
Nasi; Patriarch  
This title was accorded to the president of the Sanhedrin who was also recognized as the leader of the Jewish people during the Second Temple period. The second in rank was the av beth din.

ר' יהודה הנשיא היינו רבי. (שבת לבב, וש"נ)  
R. Y'huda HaNasi is identical with Rabbi.

\* The first form is Hebrew, and the second is Aramaic.  
SEE: גי נשיאה, אב בית דין

נשקול/נישקול fut. (שקל) יטל  
let him take  
SEE: לישקול, שקל

pronoun suffixes in the sense of himself, herself, and so on.\*

נפשיה עצמו himself; itself (m.)  
נפשה עצמה herself; itself (f.)  
נפשיהו עצמם themselves

קמאי הוו קא מסרי נפשיהו אקדושת השם. (ברכות כא)

The earlier (generations) used to sacrifice their lives for the sanctity of God.

\* For a complete listing of the forms thus produced, see Grammar for Gemara: Chapter 7.34.

SEE: אדעתא דנפשיה, (ב)אפי נפשיה, טעמא דנפשיה קאמר, נח נפשיה, קרי אנפשיה

נקוט ... בידך תפס ... בידך

"Hold ... in your hand!" Adopt (this principle or ruling as a guide for your halakhic decisions)!

נקוט האי קללא בידך! (שבת קמזא, וש"נ)

Adopt this general rule!

נקוט דרב בידך! (שבת כדא)

Adopt [the ruling] of Rav!

נקט (נקט: נקוט. act. prt. נקוט. pass. prt. לנקוט fut. נקוט. imp. למינקט. inf.)

(1) אחז; תפס he held; he seized  
נקוט חפצא בידיה\* (שבועות לה, טע"ב)

he was holding a (sacred) object in his hand

(2) נקט he mentioned (in a text);  
he used (an expression)

ותנא חדא מינייהו נקט (סוטה חא, וע' יבמות מחב, וש"נ)  
but the tanna used one of them (by way of example, even though the rule applies to other instances as well)  
לישנא מעליא הוא דנקט (פסחים גא, וש"נ)  
a euphemism is what he used

\* The Hebrew expression נקוט חפץ is also used in this context by the Rambam and other post-Talmudic authorities. See רמב"ם הל' שבועות פ"א ה"א.

נקטינא (= נקטי. act. prt. + אנו);

נקיטין (= נקיטי. pass. prt. + אנו)

תפוסים אנו; מקבל בדינו

we hold; we have a tradition

An amora (most commonly Abbayé) uses this term to introduce an important statement, usually a halakha, that he received from his teachers.

אמר אבין: נקיטין — שנים שאכלו קאחת מצוה ליחלק. (ברכות מהב)

Abbayé said: We have a tradition — [if] two persons have eaten together, it is [their] duty to separate (to recite Birkath HaMazon individually).

You have committed yourself to [the purchase of] "a bag of knots" (= something of no value)!

\* According to the ספר זכרון (a super-commentary on Rashi's Torah commentary by R. Avraham Bakrat, a refugee from the Spanish expulsion of 1492) on שמות טו:יג, this expression means סבל וקבל, he bore [it] and accepted [it] — with ר replacing ל.

**סבר לה** \* כוונתה בחזא ופליג עליה בחזא  
סובר כמותו באמת, וחולק עלי באמת.

He holds like him (= a specific tanna) with regard to one [point], but disagrees with him about another.

This proposal is presented as a resolution of a difficulty. After it was first assumed that this hakham (usually an amora) fully agreed with the opinion of a specific tanna, a contradiction arose between the two opinions. Now it is proposed that the hakham does not totally accept the opinion of the tanna after all, but he agrees with him about one issue and not about another.

For an example — see רע"ב כד.

\* The pronoun לה, it, is difficult to translate. Perhaps the literal translation is he understands it (= the matter) like him.

## סברא

(1) סברה; דבר הנלמד בדרך הגיונית  
reason; an argument based on reason (as opposed to קרא, a received tradition, or to קרא, a Biblical source)

הא למה לי קרא? סברא הוא: דכאיב ליה כיבא הוא אזיל לבי אסיא. (בבא קמא מ"ב)  
But why do I need a pasuk (as a source for the halakha that the burden of proof is on the claimant, the halakha that the burden of proof is on the claimant, There is an argument based on reason: The one who is suffering pain (who seeks to alter the status quo) should go to the doctor's.

(2) הבנה; טעם

understanding; rationale (behind a halakha)

קרא גמירא; סברא לא ידענא. (יומא לג, טע"א)

I have learned the halakha from tradition; (but) I do not know [its] rationale.

SEE: איבעית אימא קרא איבעית אימא סברא

## סברוה

סברו אותה

they understood it; they assumed

Some scholars in the beth midrash proposed an interpretation of a mishna or a baraita that would prove a certain point. Subsequently, their interpretation is usually rejected.\*

סברוה דכתיב עלמא: סימון הוא מאיליו הוי סימון (ב"מ כג, א)  
they assumed that all [the tannaim would agree]: an identification mark that may have come by itself is a [valid] identification mark

\* Exceptions are discussed by Tosafot on בבא בתרא ב, א.  
SEE: סלקא דעתך

## סבתא

(1) זקנה  
old woman  
היה סבתא דתניא לה תלת בנותא ... (בבא מציעא לט, רע"ב)  
There was an old woman who had three daughters ...

(2) אם האב; אם האם  
grandmother\*  
נקסי לסבתא. (בבא בתרא כה, רע"ב ורשב"ם שם)  
[I hereby bequeath] my possessions to [my] grandmother.

\* This Aramaic noun is used in Modern Hebrew — usually in this second sense.

SEE: סבא

## סגא (סגי: סגי; prt.)

סגי (סגי פעל: סגיי, prt., inf. לסגוי)  
הלך  
he walked; he passed; it circulated  
פסלתו מלכות ... לא סגי כלל (ב"מ מו, טע"ב ורשב"ם שם)  
[a coin that] the government has invalidated ... does not circulate at all

SEE: סוגיא

## סגי

(1) די

enough

בתרי סגי (בבא מציעא לב, רע"א)

it is enough with two (witnesses)

(2) רב

much; abundant

For an example — see סגי נהור, the next entry.

(3) אפשר

possible

For an example, see סגי דלא.

\* This adjective is spelled סגיא in Biblical Hebrew and Biblical Aramaic. See סגי נהור and איוב לו:כז.

## סגי נהור

"abundant of light" (euphemistically); blind

רב ששת סגי נהור הוה (ברכות נח, א)

Rav Shesheth was blind

\* A Hebrew euphemism for blindness, סגי נהור, the light of eyes, is also found in the Talmud in חגיגה ה, ב. In later Hebrew literature, the term סגי נהור, an expression of "much light," refers to any euphemism in which a meaning opposite to the literal meaning is intended.

SEE: סומא

## סגיאין (סגיאן: f. pl.)

many

ועשו סגיאן עתידו למיתי על עלמא (סנהדרין יא, א)

and many troubles are destined to come upon the world

SEE: זימנן סגיאין

## סגיד

(סגיד: סגיד, prt.)

he bowed

הוא אנדרטא וסגיד ליה (סנהדרין טב, טע"א)

he saw a statue and bowed down to it

\* The Modern Hebrew מסגד, which is derived from the same root, means a mosque.

**סגן** \* high official; superintendent (constr. סגן)  
ר' חנינא סגן הכהנים (פסחים יד, רע"א: משנה פ"א מ"ו)  
R. Hanina, the superintendent of the kohanim

\* In Modern Hebrew, this word means a deputy (official). Thus, a סגן יושב ראש is a vice-chairman. In the Israeli army, a סגן is a lieutenant. In Biblical Hebrew and Biblical Aramaic, it appears only in the plural (e.g., in עזרא ט"ב: א, דניאל ג:ב).

SEE: בי סגניא

## סגניא

**סגן; סידרא** \* order; arrangement; section  
This term sometimes designates any one of the six sections (or orders) of the Mishna. They are all mentioned by name in סע"א.

(1) סדר זרעים  
the order of seeds  
(dealing with agricultural halakha, prefaced by a tractate on the Shema, the Amida and b'rakhoth)

(2) סדר מועד

the order of festivals

(3) סדר נשים

the order of women  
(dealing mainly with family life, marriage, and divorce)

(4) סדר נזיקין

the order of damages  
(dealing with civil law, criminal law, and government)

(5) סדר קדשים

the order of sacred matters  
(dealing with the Temple service and offerings)

(6) סדר טהרות

the order of purities

The Mishna as a whole is also referred to as the שיתא סדרי in Hebrew and the שיתא סדרי in Aramaic. The acronym for both expressions, ש"ס, is applied to the Talmud as well.

ומתנינא שיתא סדרי לשיטא נוקי (כתובות קג, טע"ב)  
and I was teaching the six sections (= the whole mishna) to six schoolboys

\* The first form is Hebrew, and the second is Aramaic.

SEE: סידרא, where the Aramaic סידרא refers to a section from גביאים or כתובים.

## סדרא

a witness

לא איברו סדרי אלא לשקרי. (קידושין סח, טע"ב)

[The institution of] witnesses was created only against

liars [but witnesses are not essential in order to make

a business transaction valid].

\* This noun also occurs in Biblical Hebrew where it is spelled with a ש: הנה בשמים עדי, ושהדי במרומים (איוב טז:יט).

הנה בשמים עדי, ושהדי במרומים (איוב טז:יט).

## סדודתא

עדות

קמאן מקבלין האידנא סדודתא מעם הארץ? (חגיגה כב, א)

According to whom (= which tanna) do we nowadays

accept testimony from an uneducated person?

\* This Aramaic noun occurs in the Torah, where it is spelled with a ש: וְהָיָה שְׁהִדּוּתָא (בראשית לא:מז).

וְהָיָה שְׁהִדּוּתָא (בראשית לא:מז).

סוגיא (= סגיא) מחלקה

course; trend

ועבד כחד מינייהו, וסוגיא דשמעתא כאידך (סנהדרין לג, א)

רש"י שם שגרס "סוגיא דעלמא"

and [the hakham] ruled according to one of them (=

the two disputing opinions), but the course of the discussion [tends] towards the other

\* In Modern Hebrew, the noun סגיה means a topic (for discussion), a subject, a problem.

SEE: סגא

## סודר; סודרא

scarf (which also covered the head)

כי פריס סודרא על רישיה (ברכות ט, ב)

when he arranges a scarf on his head

The scarf is also the classical object that is symbolically handed over by one party to the other to affirm an agreement. This procedure is termed סודר.

ואי אפרת מטבע נקנה בחליפין, ניקנו ליה מעות להאידך אגב סודר! (בבא מציעא מו, רע"א ע"פ כת"י)

But if you say a coin may be acquired through exchange, let them transfer the money to the other party by means of a scarf!

\* The first form is Hebrew, and the second is Aramaic.

SEE: חליפין, קנין

## סומא; סמיא

a blind man  
סומא ומי שאינו יכול לכוין את הרוחות יכוין לבו כנגד אביו שבשמים. (ברכות ל, א)

A blind man or anyone who cannot tell directions (so that he cannot pray facing the direction of Jerusalem) should direct his heart towards his Father Who is in Heaven.

\* The first form is Hebrew (and is pronounced by the Sephardim as סומא), and the second is Aramaic.

SEE: סמי, סגי נהור

## סומק

אדום

דילקא דמא דהוה גברא סומק טפיו (פסחים כה, ב)

Perhaps the blood of the other person is redder!

\* The noun סומק, redness, rouge, or blush, and the verb הסמיק, it became red, he blushed, have both entered Modern Hebrew.

## סוף סוף

ultimately; after all; be that as it may

סוף סוף, מתניתא היכי מתרצא? (בבא קמא י, רע"ב)

Be that as it may, how can the baraita be explained?

SEE: סופג, prt. (ספג)

absorbing

## סופג את הארבעים

"he absorbs the forty"; he must receive the forty (in practice: thirty-nine) lashes (prescribed by the Torah)

For an example — see משנה פ"ה מ"א

SEE: לוקח

## סופר; ספרא

(1) scribe

האי ספרא דוקנא כתביה. (עבודה זרה י, רע"א)

An accurate scribe wrote this (document).

(b) A more common type of mnemonic, which may actually be of post-Talmudic origin, refers to a series of statements that are about to be presented in sequence in the Talmud. These mnemonics consist of either a group of words or a group of letters — with one word or letter taken from each one of the statements that follow. The group of words or the acronym (ראשי תיבות) thus formed by the letters sometimes has a meaning. In our printed editions of the Talmud, these mnemonics are enclosed within parentheses together with the word סימן, which appears either before or after the mnemonic itself.

(עמלק סימן) תנו רבנן: ערב מעיד ללנה ... מלנה מעיד ללנה ... לוקח ראשון מעיד ללוקח שני ... קבלן ... מעיד ... (בבא בתרא מו, סע"ב-מז, רע"א)

(The hakhamim taught: A cosigner (ערב) may testify in behalf of the borrower ... A lender (מלוך) may testify in behalf of the borrower ... The first purchaser (לוקח) may testify in behalf of the second purchaser ... A contractor (קבלן) may testify ...)

For a mnemonic composed of words — see ברכות נז, ב.

\* The first form is Hebrew, and the second is Aramaic.

SEE: סייעתא

סייעתא

**סיפא** \* הסוף; סופה the end; its end This term denotes a later clause (or portion) of a mishna, a baraita, or a pasuk. Sometimes it refers to the latter of two clauses, and sometimes to the last of several clauses.

See the next two entries for examples.

\* In some manuscripts of the Talmud, the word is spelled סופא (or סופה). That may have been the original form, which became סיפא by analogy with רישא.

SEE: אידי דתנא רישא ... תנא נמי סיפא ... אימא סיפא, מאי שניא רישא ומאי שניא סיפא, מדקתני סיפא ... מקלל דרישא ... משום דקא בעי למיתנא סיפא ... תנא נמי רישא ... שפיל לסיפיה דקרא, תנא סיפא לגלויי ארישא

### סיפא איצטריכא ליה

סופה (של ההלכה) הוצרכה לו.

He needed [to state] its latter clause.

In response to the difficulty that the mishna or baraita under discussion is redundant, the following resolution is sometimes proposed: The latter clause of the same text contains a novel point, and the previous clause has been formulated as its foundation or as a contrast to it.

ברייתא: השואל ספר תורה מחבירו, הרי זה לא נשאלנו לאחר פותחו וקורא בו, ובלבד שלא ילמוד בו בתחילה ... תלמוד: פותחו וקורא בו, פשיטא! למאי כו' שייילה מיניה? סיפא איצטריכא ליה: ובלבד שלא ילמוד בו בתחילה. (בבא מציעא כט, ב ע"פ כת"י)

BARAITHA: [If] one borrows a Torah scroll from his fellow man, he may not lend it to another; he may

the top of a letterhead — as an alternative to השם, which is abbreviated ב"ה or בע"ה.

SEE: סייע

**סימא** (סמא פלג: מסמא prt.) he blinded סימא את עינו, נותן לו דמי עינו. (בבא קמא פח, ב) [If] he blinded someone's eye, he must pay him (= the victim) the value of his eye.

SEE: סומא, סמי

### סימן; סימנא

#### (1) sign; indication

מאימתי מתחילין לקרות קריאת שמע בערבית? ... משעה שהכהנים זכאין לאכול בתרומתן. סימן לדבר: צאת הכוכבים. (ברכות ב, ב)

From what time may we begin to recite the Shema in the evening? ... From the time the kohanim are entitled to eat their t'ruma. A sign for [this] matter [is] the appearance of the stars.

#### (2) a mark of identification (to prove ownership)

יחבנא סימנא, ונשקילנא ליה. (בבא מציעא כא, רע"ב) I shall declare [my] identification mark [on the lost article], and I will receive it.

#### (3) a mnemonic aid; a device employed to assist the memory

אין תורה נקנית אלא בסימני. (עירובין נד סע"ב ורש"י שם) Torah may be mastered only with [the help of] mnemonic aids.

(a) Mnemonic devices are employed by certain tannaim (for example, R. Y'huda in the Pesah Haggada who formulated עדי"ד עד"ש באח"ב for the ten plagues) and amoraim (notably, Rav Nahman b. Yitzhak), and by the Talmud itself — in order to facilitate the recall of important data. The mnemonic usually consists of a word or a series of words that form a phrase, a clause, or a sentence. Occasionally (e.g., in שבת צ, ב), a Biblical or a Talmudic passage is used — but in a different sense from its original meaning. These mnemonics are generally introduced by the term סימנא, and your mnemonic aid [is], and they follow the material to which they refer.

גבי רב אמרי: רב שרי, ושמואל אסר. בנהרדעא אמרי: רב אסר, ושמואל שרי. אמר רב נחמן בר יצחק: וסימנא — אלו מקילין לעצמן, ואלו מקילין לעצמן. (כתובות ו, רע"א) In the school of Rav they say: Rav permits, while Sh'muel forbids. In N'hard'a (Sh'muel's city) they say: Rav forbids, while Sh'muel permits. Rav Nahman b. Yitzhak said: And your mnemonic (to remember who says what) is: These make it easier for themselves, and those make it easier for themselves. (According to the school of Rav, it is Rav who holds the lenient view, and according to the authorities in Sh'muel's area, it is Sh'muel who is lenient).

**סייע** (סום) prt. putting on [shoes] נועל הוה סיים מסאני אוקמי (תענית כב, א) he was putting on black shoes

**סייע** (סיע פלג: מסיע prt., לסייע inf.);

**סייע** \* (סיע פלג: מסיע prt., לסייע inf.)

he supported

תני ר' חייא לסייעיה לרב. (שבועות מא, א)

R. Hiyya teaches (a baraita) to support Rav.

\* The first verb is Hebrew, and the second is Aramaic.

SEE: סייעתא

**סייף; סייפא** sword מנין למותמים בסייף שהאזין מן הצנאזין? \*\* (כתובות לז, ב) From where [do we deduce] regarding those executed by the sword that it (= the execution) is [done] at the neck?

\* The first form is Hebrew, and the second is Aramaic. The Aramaic noun סייפא, a swordman, also occurs in the Talmud (עבודה זרה יז, ב). The Modern Hebrew equivalent, סייף, is a participant in the sport of סייף, fencing.

\*\* This mode of execution is also referred to as הרג. See סנהדרין מט, רע"ב: משנה פ"ז מ"א.

**סייר** (סור) prt. בודק; מבקר

inspecting; visiting; superintending

אב"י הוה סייר נכסיה כל יומא ויומא. (חולין קה, א) Abbayé used to inspect his property every day.

\* In modern Hebrew, the verb סייר (in the פעל conjugation) means he toured or he scouted, and a סייר means a tour, an expedition, or a patrol.

**סיכתא** (סיכי pl.) יתד

האי מאן דשדא סיכתא לאתונא חייב משום מבשל. (שבת עד, ב ורש"י שם)

One who threw a [moist wooden] peg into the oven is liable on account of cooking (on the Sabbath).

**סילקא** סלק beet; beets

מאי שני תבשילין? אמר רב הונא: סילקא וארנא. (פסחים קיד, סע"ב)

What should the two cooked dishes (at the Seder) be? Rav Huna said: Beets and rice.

### סייעתא/סייעתא

**עזרה** (1) help; assistance סייעתא דשמאי \*\* (ב"ב נה, סע"א) the help of Heaven

**ראיה** (2) support; proof

לא תיבנתא ולא סייעתא (בבא מציעא מה, א) [there would be] neither a refutation nor a support

\* Do not confuse this Aramaic noun with the Hebrew (סייעה), his group, his followers, his colleagues (from סייעתו), usually in the phrase [King] Hizkiya and his colleagues, as in רע"א טו, בבא בתרא.

\*\* The Aramaic דשמאי, abbreviated בס"ד, is in common use today among religious Jews — especially on

### (2) a (school) teacher

קנאת סופרים תרבה חכמה. (בבא בתרא כב, רע"א) Jealousy among teachers will increase wisdom.

### (3) a Torah scholar; one of the Sof<sup>rim</sup>

The Sof<sup>rim</sup> were the Torah leaders of the Jewish people for several hundred years, from the time of Ezra until the time of the tannaim. In some passages, the term סופרים is the equivalent of רבנן or חכמים, as in the example below.

בשל תורה הלך אחר המחקר, בשל סופרים הלך אחר המיקל. (עבודה זרה ז, סע"א)

[In controversies about laws] of Torah origin, follow the stricter view; in those of the Sof<sup>rim</sup>, follow the more lenient view.

\* The first form is Hebrew, and the second is Aramaic.

SEE: דברי סופרים

**סח** \* (סוח: סח prt.) he talked; he told

סח לי זמן אחד מאנשי ירושלים (גיטין ז, רע"ב) one of the elders of Jerusalem told me

\* According to Rashi, has a similar meaning, even though it is spelled with a ש. In Modern Hebrew too, the verb שח means he conversed, and a שיחה is a conversation or an informal talk.

**סחור סחור** סביב around

נזירא סחור סחור! לא תקרב! (שבת יג, סע"א ושי"ע) O Nazarite, [go] around! Do not approach the vineyard!

\* The Hebrew verb סחר means he moved around or he traded, and סחרחר means he circulated or he was dizzy.

### סידרא

SEE: פסיק סידרא, סדר

### סיהרא/סיהרא

**סחר; ירח** the moon; moonlight

לא איברי סיהרא אלא לגירסא. (עירובין סה, א) Moonlight was created just for learning (Torah).

\* According to the explanation of R. Avraham ibn Ezra, the noun סיהר in ג' שיר השירים is a Hebrew parallel of this Aramaic noun. In Modern Hebrew, סחר is occasionally used as moon, with סחרי meaning a crescent.

**סיים** (סום פלג: מסיים prt.)

**סיים; השלים** (1) he completed; he concluded פתח בהדא, וסיים בתרתי (ברכות מט, א)

he began by [mentioning] one [phrase], and he concluded by [mentioning] both [phrases]

(2) פנו; צין בדיוק

he specified; he indicated clearly

לא מסיימי קראי. (בבא מציעא לא, סע"א ורש"י שם) The p'sukim do not specify (which one refers to loading the animal and which to unloading).

SEE: לא סיימה קמיה, תסתיים

[that] I might say: [If there is a controversy between] an individual and a majority, the halakha is in accordance with the majority. [Rav Huna] teaches us: The halakha (in this particular case) is according to [the view of] the individual (= R. Y'hoshua b. Korha). SEE: סליק

### סמוכים/סמוכין juxtaposition

This term usually denotes an analogy between two matters based upon their location in two adjacent p'sukim or two adjacent parashoth. The analogy teaches a halakhic or aggadic point.\*

ר' יהודה לא דריש סמוכין בכל התורה כולה, ובמשנה תורה דריש (ברכות כא, ב; יבמות ד, א)

R. Y'huda does not interpret [on the basis of] juxtaposition throughout the whole Torah, but in the Book of D'varim he does [so] interpret

For an example of סמוכים, see (ו) סמיה ליה — an expression that often presents such an analogy.

\* In א, א — it is stated that the difference between a חיקש (see that entry) and סמוכים is the following: A חיקש compares two items that appear within the same pasuk, whereas סמוכים compares items located in two different p'sukim. This distinction, however, has been challenged by other authorities. See Encyclopedia Talmudith, vol. 10, p. 561 (חיקש).

סמי imp. (סמי פל)

erase! omit! (מחוק);  
As a resolution of a difficulty with regard to the text of a mishna or baraita or of a contradiction between it and another text — it is sometimes proposed that a word, a phrase, or even a whole text be eliminated.

סמי מכאן "קצירה" (פסחים נו, רע"ב)  
Omit [the mention of] 'reaping' from here (= the mishna).

blind! (2) סמא;  
Blind the eye of this [idol]! (ריה כד, ב)  
SEE: אִיסְמִיָּה, סומא

SEE: סומא

סמיה pass. prt. (סמד)

near; adjacent (1) סמוד

For an example, see the next entry: (ו) סמיה ליה.

thick; solid (2) סמיה; עבה; מוצק

מֵאָה כִּי אֶרְצָא סְמִיכְתָּא דְּמִי. (גיטין ח, רע"א)  
The water [in a river] is [regarded] as solid ground.

וסמיה ליה and adjacent to it

This expression introduces a second Biblical passage immediately after the quotation of a passage that precedes it in the Biblical source. The juxtaposition of the two passages teaches a halakhic or aggadic point by analogy.

it happened; it befell (4) קרה

כָּל דְּהִנֵּה סֶלְקָא לֵיהּ, אָמַר: גַּם זֶה לְטוֹבָה. (סנהדרין קח, טע"ב) (רש"י שם)

Whatever would befall him, he would say: This too is for the best.

\* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 7.

\*\* It is customary to print at the conclusion of each tractate of the Talmud: ... וְסִלְקָא לֵהּ מַסְקָתָא ... and tractate ... has been completed.

SEE: סֶלְקָא דְּעֵתָא, סֶלְקָא דְּעֵתָא אֲמִינָא, לֹא סֶלְקָא דְּעֵתָא, כִּי סֶלְקָא ר', סֶלְקָא, אֲסִיק

סלע

(1) sela

This silver coin or weight was equal to two shekels in Talmudic times and to one Biblical shekel.

כָּל "סֶלָ" הָאֵמֹר בְּתוֹרָה סֶתֶם — סֶלָ (בכורות נא),  
every [time the term] "silver" is stated in the Torah [with reference to money] without qualification [it means] "sela"\*\*\*

(2) rock; boulder; a clod of earth

as hard as a rock (קידושין כז, ב)

\* See the table of coins and weights in Appendix II.

\*\* For example: (דברים כב:ט) וְנָשַׁן אוֹתוֹ מֵאָה קָסָף (דברים כב:ט) See Targum Onkelos there.

SEE: שָׁקַל

סלק (סלק פל: מסק. prt. לסוקי. inf.)

he removed; he dismissed סלק

בְּתַר דְּסִלְקוּ תַּפְלִייהוּ (נדה נא, טע"ב)  
after they removed their t'fillin

SEE: סליק and its note.

סֶלְקָא דְּעֵתָא (= סֶלְקָא אֲדֵעֵתָא?) הָאֵם עוֹלָה עַל

דְּעֵתָא? "Would it arise on your mind?!"

Would you think?! Do you [really] think?!

This expression, which often appears at the end of a rhetorical question, points out a difficulty.

בְּשַׁבַּת סֶלְקָא דְּעֵתָא? (גיטין ח, ב)

Would you think [it may be done] on the Sabbath?!

SEE: סליק

סֶלְקָא דְּעֵתָא אֲמִינָא עוֹלָה עַל דְּעֵתָא לומר ...

it would have occurred to you [that] I might say ...

This expression is used to present a resolution of the difficulty that a pasuk or a halakha is superfluous.

הֲלָכָה כֹּאֲרִי וְהוֹשַׁע בֶּן קֶרְחָא אִיצְטְרִיד. סֶלְקָא דְּעֵתָא אֲמִינָא: יְחִיד וְרַבִּים הֲלָכָה בְּרַבִּים. קָא מְשַׁמֵּעַ לֵנוּ: הֲלָכָה כְּיָחִיד. (בבא קמא קב, א)

It was necessary to state [that the halakha is according to the view of] R. Y'hoshua b. Korha (and the ruling is not redundant). It would have occurred to you

\* In the Talmud (בבא בתרא יד, ב), the Biblical book that we nowadays call N'hemia is considered part of Ezra and does not have a separate name. Rashi also followed that system, since he gave the Book of Ezra as the source of p'sukim that we now have in the Book of N'hemia. For example, see Rashi on נא, ג.

סיפרי/סיפרי Sifré (= "books")

This name is applied to the Midrash halakha of the tannaim to במדבר and the Midrash halakha to דברים. They are two separate works.

סֶתֶם סִפְרֵי — ר' שמעון. (סנהדרין פו, רע"א ורש"י שם)  
[The author of] an anonymous statement in the Sifré [is] R. Shim'on (b. Yohai).

סירוגין piecemeal; at intervals

קֶרְאָה סִירוּגִין ... יָצָא. (מגילה יז, א; משנה פ"ב מ"ב)  
[If] he read it (= the Scroll of Esther) piecemeal, he has fulfilled his obligation.

סיתוא/סיתוא/סיתוא

חורף\* winter; the rainy season

אִיכָא חַד גִּבְרָא בִּיהוּדָא דְּקָא מְבַטֵּל תְּרִיסַר אֲלָפֵי גִבְרֵי מִיִּשְׂרָאֵל, יִרְחָא בְּקִישָׁא וְיִרְחָא בְּסִתּוּא, מְכַנְנָא דְּמֶלְכָא. (בבא מציעא פו, רע"א)

There is one man (= Rabba) among the Jews who holds back twelve thousand men of Israel from [the payment of] the royal poll-tax, one month in the summer and one month in the winter (by having them attend the kalla\*\* sessions).

\* In the semi-tropical climate of Eretz Yisrael, there are two distinct seasons — a rainy winter and a dry summer; hence, סִתּוּא in Biblical Hebrew and סִתּוּא in the Aramaic of the Talmud and the Targumim mean the rainy season.

כִּי הִנֵּה הִסְתּוּ עֲבָר, הַגֶּשֶׁם חָלַף הַלָּךְ לוֹ. (שיר השירים ב:יא) וְקִישָׁא וְסִתּוּא (= וְקִישָׁא וְחֶרֶף) (ת"א לבראשית ח:כב)

In Modern Hebrew, however, סִתּוּ means autumn.

\*\* See פל.

סכר; סכר\* (סכר) he blocked up; he dammed

יִשְׂרָאֵל סָכְרוּ לֵיהּ, וְיִשְׂרָאֵל כְּרוּ לֵיהּ. (בבא מציעא כד, ב)  
Jews dammed it (= the river), and Jews dredged it.

\* The first form is Hebrew, and the second is Aramaic. In Modern Hebrew, a סֶכֶר is a dam.

סליק (סלק: סליק. prt. לסק. fut. סק. imp. למיסק. inf.)

(1) עלה he went up; he ascended

כִּי סִלֵּיק ר' זִירָא (חולין כא, רע"א)  
when R. Zera went up (to Eretz Yisrael)

(2) נגמר it finished; it was completed\*\*

סִלֵּיק עֲנִינָא (מגילה כג, רע"ב)  
the subject was completed

(3) עלה; הועיל it was effective

סֶלְקָא טְבִילָה לְכוּלִּיהּ גּוֹפִיָּה דְּמִנָּא (חגיגה כב, א)  
the immersion is effective for the entire body of the vessel

open it and read it, provided that he does not study [a passage] in it for the first [time] ...

TALMUD: He may open it and read it. [This is] obvious! For what, then, did he borrow it from him? He (= the tanna) needed [to state] its latter clause: Provided that he does not study [a passage] in it for the first [time].

\* See כו and its notes.

סיפא אתאן ל- סופה באנו ל-

[With] its latter clause, we have come to (a different halakhic situation or to a different halakhic position).

In response to the difficulty that the latter clause in the mishna or baraita is superfluous or inconsistent with the previous clause(s), it is sometimes proposed — as a resolution of that difficulty — that the latter clause refers to a different case or that it presents the opinion of a different tanna.

משנה: לֹא יֵשֵׁב אָדָם לִפְנֵי הַסֵּפֶר סְמוּךְ לְמִנְחָה עַד שִׁתְּפֹל ... וְאִם הִתְחִיל, אֵין מְפַסְקִין. מְפַסְקִין לְקִרְיַת שְׁמַע, וְאֵין מְפַסְקִין לְתַפְלָה. (שבת ט, רע"ב: משנה פ"א מ"ב)

תלמוד: הָא תִּנָּא לֵיהּ רִישָׁא "אֵין מְפַסְקִין"! סִיפָא אֲתָאן לְדַבְרֵי תוֹרָה, דְּתִנָּא: חֲבָרִים שְׁהִי עוֹסְקִים בְּתוֹרָה מְפַסְקִין לְקִרְיַת שְׁמַע, וְאֵין מְפַסְקִין לְתַפְלָה. (שבת יא, א)

MISHNA: A person must not sit down before the barber close to mincha [time], until he has recited the [mincha] Amidah ... But if they (already) began [the haircut], they need not stop [for mincha, provided there will be enough time left to pray]. They must stop for the reading of the Sh'ma, but not for the Amidah.

TALMUD: But [the tanna has already] stated [in] the first clause: "They need not stop" (and so it is redundant for him to state: "They must stop ... but not for the Amidah")! [With] its latter clause, we have come to [the case of] Torah study (rather than haircuts), as it is taught (in a baraita): Scholars who are engaged in Torah [study] must stop for the recitation of the Sh'ma, but not for the Amidah.

SEE: אֲתָאן

SEE ספק

סיפא

סיפרא/סיפרא (סיפרי/סיפרי. pl.)

(1) ספר book

וְנִסְמִיָּה בֶּן חֲכִלָּה — מֵאֵי טַעְמָא לֹא אִיכְרִי סִיפְרָא עַל שְׁמִיָּה? (סנהדרין צג, טע"ב) As for N'hemia b. Hakhah — for what reason was the book not called by his name?

(2) ספר תורת כהנים Sifra; Torath Kohanim

The Midrash halakha of tannaim to ויקרא is known by either name.

סֶתֶם סִפְרָא — ר' יהודה. (סנהדרין פו, רע"א ורש"י שם)  
[The author of] an anonymous statement in the Sifra [is] R. Y'huda (b. Ilai).

"ומכא נפש בהמה ישלמה — נפש תחת נפש", וסמך ליה: "ואיש כי יתן מום בעמיתו, כאשר עשה לו יעשה לו". (בבא קמא פגב, ע"פ ויקרא כד:ח"ט)  
*"And a person who kills a beast must pay for it — a beast for a beast," and adjacent to it: "And if a person maims his fellow man, as he has done so it must be done to him." (The analogy teaches that just as the penalty for killing an animal is monetary compensation, so too is the penalty for wounding a human being.)*  
 SEE: סמוכין, היקש

**סָמַךְ** (סמך: סמך. act. prt. סמך. pass. prt. לסמוך. fut. inf. למסמך)  
**סָמַךְ** (inf. למסמך)

(1) he depended upon; he relied upon  
 ומאי חזית דסמכת אהני? סמוך אהני? (סנהדרין כז, רע"א)  
*But on what basis have you determined to rely on these (witnesses)? Rely upon those!*

(2) it was committed  
 In this sense, the verb is used with דעת, mind.  
 הָכָא סָמַךְ דַּעְתָּיה (בבא מציעא טז, סע"א)  
*his mind is committed (to the deal)*

(3) he conferred rabbinical ordination upon  
 סמכיה ר' יהודה בן בבא (סנהדרין יד:א)  
*R. Y'huda b. Bava conferred rabbinical ordination upon him*

(4) he connected  
 שחרית, היכי מצי סמך? (ברכות ד, ב)  
*[In the] morning prayer, how can he connect (the b'rakha with the Amida)?*

## סָמַךְ

SEE: סמך

**סָנְהֶדְרִין/סָנְהֶדְרִי\*** (סנהדרין pl.)  
**Sanhedrin** (pl. סנהדרין)  
 This term, which is of Greek origin, refers to courts that functioned during the time of the Mishna and the Talmud.  
 סנהדרין גדולה היתה שלשבעים ואחד, וקטנה — שלעשרים ושלשה. (סנהדרין ב, א: משנה פ"א מ"ו ע"פ כ"י)  
*The great Sanhedrin was [composed] of seventy-one [judges], and the lesser Sanhedrin [was composed] of twenty-three.*

סנהדרין ההורגת אחד בשבוע נקראת חובלנית. (מכות ז, א: משנה פ"א מ"י)  
*A Sanhedrin that executes one [person] within seven years is called destructive.*

\* The form סָנְהֶדְרִי is consistently found in manuscripts in the combinations סָנְהֶדְרִי גדולה and סָנְהֶדְרִי קטנה.

**סָנִי** (סני: act. prt. שונא)  
**hating**  
 ההיא חמתא דהות סניא לכלתה ... (שבת כז, רע"א ע"פ כ"י)  
*There was a mother-in-law who hated her daughter-in-law ...*

**סָנִי** (סני: pass. prt. שנוי)  
**hated; hateful**  
 דעלך סני לחברך לא תעבד! (שבת לא, א)  
*What is hateful to you do not do to your fellow man!*

**סָפַד** (ספד: ספד. prt. למספד. inf.)  
**סָפַד; הִסְפִּיד**  
 he mourned; he eulogized  
 ר' זירא ספדיה להווא מרבנן בבי כנישתא (מגילה כח, ב)  
*R. Zera eulogized one of the hakhamim in the synagogue.*

**סָפּוּקִי** (ספק פעל: ספסק. pass. prt.)  
**סָפּוּקִי; הִיָּה בְּסָפֵק**  
 "be in doubt"

**סָפּוּקִי מְסָפָקָא לִיה**  
**סָפַק מְסָפֵק לוֹ**  
 he is certainly in doubt  
 רב אסי ספוקי מספקא ליה, ועבד הכא לחומרא והכא לחומרא. (ביצה ד, ב ורש"י שם)  
*Rav Assi is certainly in doubt, and [hence] he rules here strictly, and he rules there strictly.*  
 \* This infinitive is used to strengthen the passive participle, and it is best translated by an adverb in English, such as *certainly* or *surely*.

**סָפִי** (ספי: prt. מאכיל)  
**giving to eat; feeding**  
 מי קא ספי לך מאליה? (פסחים ג, ב)  
*Do they give you to eat from the tail?*

**סָפַק** (ספק פעל: ספסק. fut. inf.)  
**סָפַק\*** (ספק פעל: ספסק. prt.)  
 he supplied  
 מספקים מים ומזון לאחיהם שבכרכים. (מגילה ד, ב)  
*They supply water and food to their brethren in the cities.*  
 \* The first form is Hebrew, and the second is Aramaic.

**סָפַק/סָפִיק**  
 ability; opportunity; enough  
 הנה סיפק בידם למחות, ולא מוח. (סוכה כט, ב)  
*They had the opportunity to protest, but they did not protest.*  
 לא ספק לשכר עמלו ומזונו (בבא מציעא סח, ב)  
*there is not enough for payment for his work and his food*

**סָפַק; סָפִיקָא\***  
 a doubt; a doubtful case; an uncertainty  
 וכל ספק נפשות דוחה את השבת (יומא פג, א: משנה פ"ח מ"ו)  
*and any doubtful case of [danger to] life supersedes the observance of the Sabbath*  
 \* The first form is Hebrew, and the second is Aramaic.

**סָפַק ... סָפַק ...**  
**[There is] a doubt whether ... or ...**  
 ספק חשיכה ספק אינה חשיכה. (שבת לד, א: משנה פ"ב מ"ז)  
*[There is] a doubt whether it is night or whether it is not night.*

## סָפַק סָפִיקָא

**"a doubt of a doubt"; a double doubt**  
 When there are two independent reasons to doubt whether a prohibition is present, Jewish law treats the case leniently.

כיון דאיכא דפתחי לשום ממונא, הנה ליה ספק ספיקא. (עבודה זרה ע, סע"א ורש"י שם)  
*Since there are some [thieves] who open [the wine casks in their search] for money (without handling the wine), it is [a case of] a double doubt. (Wine that has been indeed handled by a non-Jew may not be drunk by a Jew. In this case, there is a double doubt whether the wine was indeed handled by a non-Jew. First, it is doubtful whether it was a Jew or a non-Jew who opened a the cask, and second, even if it was a non-Jew, it is doubtful whether he actually handled the wine. Therefore, it is permitted for a Jew to drink the wine.)*

SEE: סופר

SEE: סיפרא

SEE: סיפרי

**סָק** (סלק: imp. עלה)  
 go up!  
 סק, סק לארעא דישראל! (בבא קמא קיז, א)  
*Arise [and] go up to Eretz Yisrael!*  
 SEE: סליק

**סָרִי** (סרי: prt.)  
**מְסָרִי**  
 stinking; decayed; rotten  
 אשכחיה רועה ואמר ליה: גנבא סריא! (ב"מ צג, סע"ב ורש"י)  
*A shepherd found him (= the thief) and said to him: (You) rotten thief!*

**סָרִיק** (סרק: pass. prt.)  
 empty  
 מעוברת ... מעיקרא גופא סריקא והשתא גופא מלא (יבמות פז, סע"א רע"ב)  
*a pregnant woman ... at first an empty body and now a full body*  
 SEE: בוקי סריק, סרק

**סָרַס** (סרס פעל: סרס. act. prt. מסורס. pass. prt.)  
**he castrated; he mutilated; he transposed; he reversed**  
 סרס המקרא ודרשה! (ב"ב קיט, ב ורשב"ם ע"פ במדבר כז:ב)  
*Reverse [the order of the words in] the pasuk and expound it! (= Interpret the pasuk as if the order of some of its words has been changed!)*

"בכל המקום אשר אזכיר את שמי אבוא אליך [וברכתך] ..." "בכל מקום" סלקא דעתך? אלא מקרא זה מסורס הוא: "בכל מקום" אשר אבוא אליך וברכתך — שם אזכיר את שמי. (סוטה לח, א ע"פ שמות סוף פרק כ)  
*"In every place where I cause My Name to be mentioned I will come to you and bless you ..." Would it arise on your mind that it means "every place"? But [some words in] this pasuk [must be] transposed:*

*"In every place where I will come to you and bless you, I will cause My Name to be mentioned."*

**סָרֵק**  
 emptiness; barrenness  
 איזהו אילן סרק? כל שאינו עושה פירות. (משנה כלאים וזה)  
*What is [considered] a tree of barrenness (= a barren tree)? Any tree that does not produce fruit.*  
 SEE: סריק

**סְתִימְתָּא**  
 התנא שדבריו מובאים סתם בפושנה  
 the tanna whose opinion is quoted anonymously in the mishna

זו דברי ר' עקיבא סתימתא. (מגילה ב, א ורש"י שם)  
*This is the opinion of R. Akiva, the tanna whose opinion is quoted anonymously in the mishna.*  
 SEE: סתם

**סָתַם** (סתם: סתם. act. prt. סתום. pass. prt.)  
**סָתַם\*** (סתם: סתם. act. prt. סתים. pass. prt.)

(1) he enclosed; he closed up; he concealed  
 שופר ש... ניקב וסתמו ... (ר"ה כז, סע"א רע"ב: משנה גו)  
*a ram's horn that ... was punctured, and [someone] closed it (= the hole) up*

ילמד סתום מן המפורש! (יומא נט, רע"א ורש"י שם)  
*Let him learn the case that is "concealed" (= unspecified) from [the case] that is described explicitly!*

(2) he formulated (a text) anonymously (in keeping with one tannaitic opinion, thereby implying that it is the normative opinion)

מאן סתם לו למתניתין? רבי ... יום טוב דקיל ואתי לזלולי ביה — סתם לו כר' יהודה דמחמיר. (ביצה ב, רע"ב ע"פ רש"י)  
*Who formulated our mishna for us anonymously? Rabbi ... [With respect to] a festival that is less stringent (than the Sabbath), and [a person] might come to treat it lightly — he formulated [the mishna] for us anonymously in keeping with [the opinion of] R. Y'huda who is strict.*

\* The first form is Hebrew, and the second is Aramaic.  
 SEE: מאן חקמים

## סָתַם; סְתִימָא\*\*

(1) the unspecified, the unknown; the ordinary

סתם יין (עבודה זרה עד, סע"א ע"פ רש"י שם)  
*"their ordinary wine"; wine of heathens about which it is not known whether it has been poured as a libation to an idol or not*

(2) without specifying  
 This noun is sometimes used as an adverb.  
 חמלקה את חבירו סתם אינו רשאי לתובעו פחות משלשים יום. (מכות ג, ב)

ע

הוה עבר במבא (כתובות קה"ב)  
he was crossing in a ferryboat  
he trespassed; he violated (עבר על)  
וקעבר א' לפני עור לא תתן מכשול! (קידושין לב, א ע"פ ויקרא יט:יד)  
and he is violating (the Biblical prohibition): "You shall not place an obstacle before a blind man!"

עבר (עבר פעל: מעבר, prt, לעבר, fut, לעבור, inf)  
(1) העביר  
he caused to pass; he displaced; he deposed  
ההוא סבא דאישתכח דנקא סריפתא מתותי ידיה — פסליה רב נחמן ועבריה. (סנהדרין כה, א)  
[As for] a certain ritual slaughterer who was found to have a t'refa animal pass through his hands — Rav Nahman disqualified him (as a slaughterer) and deposed him.  
(2) עבר (= thirteen-month year or a full (= thirty-day) month)  
עברו לאול\* (ראש השנה כה, א)  
they have declared Elul a full (= thirty-day) month  
\* Literally: they declared it full, Elul

עד  
up to; until  
SEE: עד ש-

עד היכן  
until where? how far? to what extent?  
עד היכן כיבוד אב ואם? (קידושין לא, א)  
How far [must] honor for father and mother [extend]?

עד ולא עד בכלל  
until and not including  
עד ועד בכלל  
until and including  
משנה: ר' יהודה אומר: (תפלת השחר) עד ארבע שעות. (ברכות כו, א; משנה פ"ד מ"א)  
תלמוד: איבעיא לה: עד ועד בכלל — או דלמא עד ולא עד בכלל? (שם כו, סע"ב)  
MISHNA: R. Y'huda says: [The morning Amidah must be recited] until four hours (in the day).  
TALMUD: They asked: [Does "until" mean] until and including [the fourth hour] — or perhaps [it means] until and not including [the fourth hour]?

עד כאן לא פליגי ... אלא ...  
עד כאן אינם חלוקים ... אלא ...  
Until here do (the tannaim) disagree — only (about the following circumstances) ...  
This formula is used in the Talmud to limit the scope of a controversy that has just been quoted.

עבד (עבד: עבד, act. prt, עבד, pass. prt, לעבד, fut, imp, למיעבד, inf)  
עשה  
he did; he acted; he made  
כל דעבד רחמנא — לטב עבד. (ברכות ס, סע"ב)  
Everything that the Merciful One does — He does for the best.  
דעבד קמר עבד, ודעבד קמר עבד. (ברכות כז, סע"א)  
He who has acted according to one authority has acted [properly], and he who has acted according to the other has acted [properly].  
רב אשי עבד הלולא לבריה. (ברכות לא, רע"א)  
Rav Ashi made a wedding feast for his son.  
\* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 4.  
SEE: עבד, מאי עבד ליה, and the next three entries

עבד עובדא  
"עשה מעשה", פסק הלכה  
"he did an act"; he issued a halakhic ruling (about an actual case that came before him)  
עבד רבה עובדא בההוא גיטא דאישתכח בי כיתנא בפומבדיתא — כשמעתי. (גיטין כז, א)  
Rabba issued a ruling concerning a bill of divorce that was found among the flax in Pumb'ditha — according to his halakha (that such a document is valid and should be delivered to the wife).

עבד, עשוי pass. prt.  
made; done  
Besides this basic meaning, this form is also used in the following two senses, like its Hebrew equivalent:  
(1) destined (to); is about (to)  
כל מילתא דעבדא לאיגלויי — לא משקרי בה אינשי. (ראש השנה כב, ושי"ט)  
[Regarding] any matter that is destined to come to light — people do not lie.  
(2) likely (to)  
לא עבד איניש דמשוי נפשיה רשיעא. (קידושין ג, א)  
A man is not likely to make himself a criminal (= to incriminate himself).

עבדא  
work; labor  
אנא עבדי עבדא גבד. (ב"מ ג, א)  
I did the work for you.  
(2) מעשה  
doings; business  
מאי עבדיתא? — see  
For an example — see  
עבר (עבר: עבר, prt, לעבר, fut, למיעבר, inf)  
he passed; he crossed  
(1) עבר

סתמא דמתניתין ומחלוקת בבבלייתא ... הלכה כסתם. (יבמות מב, סע"ב)  
[If there is] an anonymous statement in our Mishna and a controversy [about the same issue] in a baraita, the halakhic ruling is in accordance with the anonymous statement.

\* This word is popularly pronounced סתם by Ashkenazic Jews (like the Sephardic pronunciation).  
\*\* The first form is Hebrew, and the second is Aramaic.

סתמא דמילתא  
סתמו של דבר  
ordinarily  
סתמא דמילתא: כי מתרע באניש מילתא, ברישא גנח והדר יליל. (ראש השנה לד, סע"א)  
Ordinarily, when a tragedy befalls a person, at first he sighs, and subsequently he wails.

[If] one lends [money] to his fellow man without specifying [the date the loan is due], he may not claim [it] from him within thirty days

(3) an anonymous statement  
סתם מתניתין — ר' מאיר; סתם תוספתא — ר' נחמיה; סתם ספרא — ר' יהודה; סתם ספרי — ר' שמעון; וכולהו אליבא דר' עקיבא. (סנהדרין פו, רע"א וש"י ורש"י שם)  
[The author of] an anonymous statement in our Mishna [is] R. Méir; [the author of] an anonymous statement in the Toseftha [is] R. N'hemia; [the author of] an anonymous statement in the Sifra [is] R. Y'huda; [the author of] an anonymous statement in the Sifré [is] R. Shim'on; and all of them are in accordance with [the teachings of] R. Akiva.

**בריתא:** אמר לשלשה: "צאו וקדשו לי האשה", אחד שליח ושנים עדים — דברי בית שמאי, ובית הלל אומרים: כולם שלוחין הן, ואין שליח נעשה עד.  
**תלמוד:** עד כאן לא פליגי אלא בשלשה, אבל בשנים דברי הכל לא. (קידושין מג, טע"א)  
**BARAITHA:** [If] one said to three: "Go forth and betroth the woman for me," one is [his] agent and [the other] two witnesses — [this is] the opinion of Beth Shammai, but Beth Hillel says: They are all [his] agents, and an agent cannot be a witness.  
**TALMUD:** Until here do [Beth Shammai and Beth Hillel] disagree — only with three [people], but with two — according to both opinions [the betrothal can] not [be effected].

**עד כאן לא קאמר ... אלא ...**

עד כאן אינו אומר ... אלא ...  
Until here does [the tanna] state [his halakha] only (with regard to the following circumstances)  
This formula is used in the Talmud to limit the scope of a halakha or of a controversy that has just been quoted.

**משנה:** הקורא את שמע ולא השמיע לאזנו — יצא. ר' יוסי אומר: לא יצא. (ברכות טו, א; משנה פ"ב מ"ג)  
**תלמוד:** עד כאן לא קאמר ר' יוסי "לא יצא" — אלא גבי קריאת שמע דאורייתא, אבל תרומה משום ברכה הוא, וברכה דרבנן. (שם)

**MISHNA:** One who recites the Sh'ma but did not make it audible to his ear has (nevertheless) fulfilled his obligation. R. Yosé says: He has not fulfilled his obligation.

**TALMUD:** Until here does R. Yosé state "he has not fulfilled his obligation" — only with regard to the recitation of the Sh'ma, [a mitzva] from the Torah, but [with regard to] t'ruma [where the issue is] because of the b'rakha, and a b'rakha is of Rabbinic status (it is quite conceivable that R. Yosé would accept a b'rakha that is not made audible to the ear).  
SEE: ... אלא ... לא

**עד ש; עד ד; \***

(1) until  
המתן לו עד דמסיים! (ברכות לג, ב)  
Wait for him until he finishes!

(2) while  
עד דקאי בשחרית, פריש מילי דשחרית. (ברכות ב, א)  
While he is dealing with [the topic of] the morning, he expounds [other] matters relating to the morning.

(3) unless  
הקורא את המגילה ... לא יצא עד שתהא כתובה אשורית\*\* (מגילה יז, א; משנה פ"ב מ"א מ"ב)  
One who reads the scroll (of Esther) ... has not fulfilled his obligation unless it is written [in the] "Assyrian" [script]\*\*

**(4) before; instead of**

שאל ר' חנינא בן עגול את ר' חייא בר אבא: מפני מה בדברות הראשונים לא נאמר בהן "טוב" ובדברות האחרונים נאמר בהן "טוב"? אמר לו: עד שאתה שואלני למה נאמר בהן "טוב", שאלי אס נאמר בהן "טוב" (בבא קמא נד, טע"ב; נה, רע"א)  
**R. Hanina b. Agul asked R. Hiyya b. Abba: Why is "well-being" not mentioned in the first [version of the] Decalogue (שמות כ), but "well-being" is mentioned in the second [version of the] Decalogue (דברים ה)? He answered him: Before you ask me WHY "well-being" is mentioned in it, ask me WHETHER "well-being" is mentioned in it!**  
\* -ש is Hebrew, and -י is Aramaic.  
\*\* This is the Hebrew script in use today in the five scrolls and in the Torah.

**עד שלא**

not yet; before  
השכים לשנות עד שלא קרא קריאת שמע — צריך לברך. (ברכות יא, ב)  
[If] one arose to learn Torah before having recited the Sh'ma — he must recite Birkath [HaTorah] prior to this learning].

**עדה** f. זאת  
this  
עדה אמהר ... (ב"מ ס, א; ורש"י שם ועוד)  
This [is to] say ...  
SEE: דא, הא

**עדי** אלו  
these  
עדי גוברין ... (גיטין מה, טע"א ורש"י שם)  
These are men ...  
SEE: אילין

**עדיין**  
אמר ר' מאיר: נמנו ורבו בית שמאי על בית הלל ... אמר ר' יוסי: עדיין מחלוקת במקומה עומדת. (משנה מקואות ד, א)  
**R. Méir said: They voted and Beth Shammai outnumbered Beth Hillel ... [whereas] R. Yosé said: The controversy still stands in its place (as it was).**

**עדיף; עדיף** better; superior; preferable  
תלמוד תורה ומקרא מגילה — מקרא מגילה עדיף. (מגילה ג, ב)  
[If one must choose between two mitzvot] the study of Torah versus the reading of the scroll of Esther — the reading of the scroll of Esther is preferable.  
ומי עדיףא ממתניתין?! (בבא קמא מז, ב)  
Is [this baraita that is now being cited as a proof] any better than our mishna?!

עדיף also appears with a personal-pronoun subject suffix:  
I am better עדיפנא (= עדיף אנא)  
you are better עדיפת (= עדיף את)  
we are better עדיפינו (= עדיף אני)  
\* The first form is Hebrew, and the second is Aramaic.

**עובדא** (עובדין pl.) מעשה

(1) an act; conduct; an activity  
מרי דעובדא (שבת לו, טע"ב ורש"י שם)  
a master of conduct (= a scrupulous person)

מיחזי כעובדין דחול (ביצה כח, א)  
it seems like weekday activities (and hence it should be prohibited on a festival)

(2) case; occurrence; incident  
For examples, see עובדא and (ב)דידי הנה עובדא.  
\* Most Ashkenazic Jews pronounce this word עובדא, and it has thus entered Modern Hebrew, meaning a fact.  
SEE: גופא דעובדא היכי הוה

**עובר** (= עבר)  
embryo  
רוב היולדות לתשעה — עוברא ניכר לשליש ימיה. (יבמות לז, א)  
[As for] most women who give birth at [the end of] nine [months] — her embryo (= pregnancy) is discernible at [the end of] a third of her days (= after three months).

**עוברא** (= עברה)  
a pregnant woman  
עוברות ומניקות מתענות ומשלימות בן, כדרך שמתענות ומשלימות ביום הכפורים. (פסחים נד, ב)  
Pregnant women and nursing mothers must fast a complete fast on it (= Tish'a b'Av), just as they fast a complete fast on Yom Kippur.  
\* The Kaufman manuscript of the Mishna vocalizes עוברא, and some Sephardic Jews pronounce it that way.

**עוד** more; additional; again; still

**ועוד** (1) and furthermore; and moreover  
This word introduces an additional statement of a tanna, an amora, or an additional difficulty that is pointed out by the Talmud.  
הלכה אני אומר, ועוד מקרא מסייעני. (יבמות עז, טע"ב)  
I am stating a halakhic tradition; and moreover a pasuk supports me.

ועוד, כל מצות עשה נחייבניה מדרבנן! (ברכות כב, ב)  
And furthermore (if women are indeed obligated in Kiddush through Rabbinic enactment) let us obligate them in all positive commandments through Rabbinic enactment!

(2) and a little bit more  
שמונה אמות ועוד (משנה כלאים פ"ו מ"ו)  
eight cubits and a little bit more  
(ולא עוד אלא ש-), חדא ועוד קאמר  
SEE:

**מבעוד יום** while it is still day  
לא כסהו מבעוד יום, לא יכסנו משתחשך. (שבת נא, רע"א; משנה פ"ד מ"ב)  
[If] he had not insulated it (= the cooked food) while it was still day (= before the onset of the Sabbath), he must not insulate it after it becomes dark (= on the Sabbath).

**לעוותי** inf. (עוה פועל)  
לעוות; לקלקל  
to pervert; to impair

למכני שדרתיה — ולא לעוותי. (קידושין מב, רע"ב ורש"י)  
I sent you to benefit [me] — but not to impair [my cause].

**עולם**

In Biblical Hebrew, this word denotes long duration, everlastingness, antiquity, and futurity. In Mishnaic Hebrew and in Modern Hebrew, there is an additional meaning: world.

בשבילי נברא העולם. (סנהדרין לו, טע"א; משנה פ"ד מ"ה)  
The world was created for me.  
\* There are two Biblical passages where this word has been explained as meaning world, but that explanation is debatable: גם את העולם נתן בלבם (קהלת ג"א וראב"ע שם) and עולם חסד יבנה (תהלים פטג וראב"ע ורש"י שם) and SEE: לעולם, מעולם לא, עולםא

**עורבא פרח** \* עורב פורח.  
A raven is flying.  
This expression is an evasive response on the part of a hakham to a difficulty or a problem that he was not ready to answer on the spot.  
ביצה כא, רע"א and חולין קכד, ב.  
On both passages, Rashi equates it with the expression he השיאו לדבר אחר (עבודה זרה כט, ב; משנה פ"ב מ"ה), and SEE: מעולם, לעולםא, עולםא

**עידית** the best (land); the highest grade (of real estate)

"מיטב שדהו ומיטב כרמו ישלם" ... ר' עקיבא אומר: לא בא הקתוב אלא לגבות לניזקין מן העידית. (בבא קמא ו, ב; ע"פ שמות כב, ד)  
"He must pay the best of his field or the best of his vineyard" ... R. Akiva says: Scripture only intended to teach that [payment of damages] be collected from the best land for the injured party.

**עידנא** (עידן constr.)

(1) זמן  
time; period  
בעידנא דקא מסהדי, גברא בר קטלא הוא (מכות ה, א)  
by the time that they gave their (false) testimony, the man had (already) been sentenced to death

(2) זמן קבוע; שיעור קבוע בתורה  
a fixed time; a regular [Torah] learning session  
האי עורבא מרבנן לא לפתח בעידניה באורתא דתלסר ... (פסחים ד, א; ורש"י שם)  
a Torah scholar may not begin his regular learning session on the night following the thirteenth (of Nisan, so that he not neglect the search for hametz)  
\* In Modern Hebrew, עידן means era or epoch.

**עיל** (עלל פועל; מעיל prt., לעייל fut., עייל imp., לעיילי inf.)  
he brought in הביא; הכניס  
עיללה ואפקה — אפקה משכירות ועיילה לשאילה. (ב"מ לה, ב)  
He brought it (= the animal) in, and he took it out —

because

For an example — see שום<sup>1</sup>.

על שום ש-

עלה (עלי: עולה, prt. יעלה, fut. יעלה, imp. לעלות. inf.)  
he went up; he rose

Besides the common meaning in Biblical Hebrew, several other usages appear in the Mishna and Talmud:

(1) it counted; it was counted

שבת עולה ואינה מפקקת. (מועד קטן יט,א: משנה פ"ג מ"ה)  
The Sabbath counts (as one of the seven days of mourning), but it does not discontinue (the mourning after the Sabbath).

(2) it was neutralized

תרומה עולה באחד ומאה. (משנה תרומות פ"ד מ"ז)  
T'ruma is neutralized in one hundred and one parts (A ratio of 100:1 is required.)

(3) he achieved; he was successful

עלה בידו the expression literally "it came up into his hand"

הרבה עשו כר' ישמעאל ועלתה בידו. (ברכות לה,ב)  
Many acted like R. Yishmael, and they were successful.  
SEE: סליק, the Aramaic equivalent

עליך אמר קרא עליך אמר הכתוב ...

With regard to you (in anticipation of your argument), the pasuk has stated ...

אמר ליה רב פפי לרב פפא: ... מותר לעשות מוגמר ביום טוב?  
... אמר ליה: עליך אמר קרא: "אד אשר יאכל לכל נפש" —  
דבר השנה לכל נפש. (כתובות ז,א ע"פ שמות יב: טז)  
Rav Pappi said to Rav Pappa: ... Is it permitted to make a perfume (by placing spices upon coals) on a festival? ... [Rav Pappa] said to him: With regard to you the pasuk says: "Only that which is eaten by every person" — something which is useful for everybody.

עלמא העולם the world  
in this world בהאי עלמא (קידושין לט,ב ועוד)  
SEE: כולי עלמא, עולם

דעלמא

of the world של העולם (1)  
רובא דעלמא (קידושין ו,א ועוד) the majority of the world

(2) לא של עצמו; של אחרים  
not his own; of others

הא במת דידיה, הא במת דעלמא. (שבת קה,רע"ב)  
This [text refers] to his own deceased [relative]; the other [refers] to the deceased of others.

(3) רגיל in general; ordinary  
אנייש דעלמא (ראש השנה כב,ב)  
an ordinary person; a layman (as opposed to a great scholar)

the Torah states: "Walk humbly," how much more so [regarding] matters they generally do in private!

\* A more complete form of this expression appears in the Tosefta:  
על אחת כמה וכמה קולין וחמורין יש לדבר  
(תוספתא ברכות פ"ז הי"ט)  
SEE: לא כל שכן

על גב/גבי

(1) on (top of); by the side of; over

על גבי מטה (שבת יב,ב) on a bed

(2) on the basis of; by means of; through

מעשר שני ... שפדאו על גבי אסימון\* (ברכות מז,ב)  
[produce of] the second tithe ... which he had redeemed\*\* by means of a metal slug.

This Hebrew expression is also used with personal-pronoun suffixes:

על גבי on him/it (m.); by him/it (m.)  
על גבה on her/it (f.); by her/it (f.)  
על גביהם/גבן on them; by them

קשישראל עומד על גבי (חולין ג,א ועוד)  
when a Jew is standing over him

\* In modern Israel, an אסימון is a telephone token.

\*\* Literally: that he had redeemed it

SEE: גבי, אף על גב

על יד על יד

רועה שעשה תשובה — אין מחיבין אותו למכור מיד, אלא מוכר על יד על יד. (בבא קמא פ,א)

A shepherd who has repented (raising sheep and goats in the cultivated fields of Eretz Yisrael) is not required to sell [them all] immediately, but he may sell [them off] little by little.

על כרח — of necessity

In the Talmud, this expression is always used with personal-pronoun suffixes — usually with the prefix ב-.

SEE: בעל כרח and the next entry

על כרחך

against your will; of necessity  
This term is used to introduce a Talmudic conclusion, as if to say: Of necessity you must conclude that ...

על כרחך קרב ששת סבירא ליה. (קידושין כח,ב)

Of necessity [you must conclude that] he (= Resh Lakish) agrees with Rav Shesheth.

על מנת

(1) on condition that

מתנה על מנת להחזיר (סוכה מא,ב)  
a gift [given] on condition that it be returned

(2) in order (to); with the intention (of); with a view (towards)

הקורע על מנת לתפור שתי תפירות (שבת עג, סע"ב: משנה ז:ב)  
one who tears in order to sew two stitches

Isn't the master afraid of the evil eye?

\* The first expression is Hebrew, and the second is Aramaic.

עין יפה

a benevolent eye; good will; a generous person

For an example — see the next entry.

עין רעה

an evil eye; ill will; stinginess; a stingy person

שיעור תרומה: עין יפה — אחד מארבעים ... והביוטית — מחמישים, והרעה — מששים. (משנה תרומה פ"ד מ"ג)

The proper quantity of t'ruma: a generous person [gives] one-fortieth (of his crop), and an average person one-fiftieth, and a stingy person one-sixtieth.

עיקרא עיקר

(1) root

עיקרא דדיקלא (סוכה לו,ב) the root of the date-palm

(2) the essence; the basis; the beginning

מעיקרא דדינא פירקא (קידושין ד,ב)  
[there is] a refutation [of the argument] from the basis

of the analogy (= from the initial premise)

SEE: מעיקרא

על (על: עלי, prt. יעיל, fut. יעיל, imp. לעיל)

בא; נכנס he came; he entered  
ר' חייא בר אבא הלש; על לגביה ר' יוחנן. (ברכות ה,ב)  
R. Hiyya b. Abba became ill; R. Yohanan came to [visit] him.

\* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 18. Do not confuse this Aramaic verb with the Hebrew verb, עלה, he went up. The Aramaic verb does not mean he went up, but rather he went in. On the other hand, עלה may occasionally be explained in the same sense as the Aramaic על, he entered. (See יואל ד:יב and ירמיה ד:כט.)

על

on; upon; on top of; against; with reference to; on account of

In Aramaic as in Hebrew, this preposition is often used with personal-pronoun suffixes:

עליה עליו on him; on it (m.)  
עלה עליה on her; on it (f.)

שיעבודא עליה\*\* דידיה רמא (בבא קמא ה,רע"ב)  
the liability remains upon him

\* For a full list of the forms thus created, see Grammar for Gemara: Chapter 7.323.

\*\* The construction עליה דידיה means literally "on it, that of him." See Grammar for Gemara: Chapter 9.2.

SEE: עלי, א-

על אחת כמה וכמה

how much more so; all the more so

ומה דברים שדרבן לעשותו בפרהסיא — אמרה תורה: "האנע לכת", דברים שדרבן לעשותו בצנעא — על אחת כמה וכמה! (סוכה מט,ב; מכות כד,א ע"פ מיכה ו:ח)

If [regarding] matters that people generally do in public

he took it out of [the status of] hiring and brought it into [the status of] borrowing.

SEE: על

עין (עין פעל: מעין, prt. מעין, fut. לעין, imp. לעיוני)

(1) עין

he analysed

הא למיגרס; הא לעיוני. (תענית י,ב)

This [halakha refers] to reviewing [texts] by heart; the other to analyzing [them].

(2) בודק

יתיב רב שימי בר חייא קמיה דרב וקא מעין בה: אי אית בה שוה פרוטה, איה; אי לא, לא. (קידושין יב, סע"א)

Rav Shimi b. Hiyya was sitting before Rav and he was examining it (= an object used to contract a marriage): if it is worth a p'ruta, yes (= the marriage is valid); if not, [it is] not.

לעיל; לעילא

SEE: לעיל, לעילא

עילא; עליון

upper

חס לתוך צונן ... רב אמר: עילא גבר. (פסחים ע,א)  
[If] hot [meat falls] into cold [milk] ... Rav said: The upper [substance] prevails (in other words, it is assumed that the hot meat heats up the cold milk).

עילוי על

on; upon; on top of  
This preposition is often used with personal-pronoun suffixes:

עילוי עליו on him; on it (m.)  
עילוי עליה on her; on it (f.)

רוחא תתא, ומציעא עילוי, וזוטא עילוי מציעא. (בבא מציעא כה, רע"א)

The widest [coin] is the bottom one, the medium-sized one is on top of it, and the smallest is on top of the medium-sized one.

\* For a full list of the forms thus created, see Grammar for Gemara: Chapter 7.323.

SEE: על, א-

עין; עינא

(1) eye  
For examples, see עין הרע and עין רעה.

(2) appearance; form; color\*\*

כדי שיקלוט העין (שבת יז, סע"ב: משנה פ"א מ"ו)  
enough [time] for [the wool] to absorb the color (of the dye)

\* The first form is Hebrew, and the second is Aramaic.

\*\* This meaning also occurs in Biblical Hebrew in the pasuk ועינו קעין הבדלח (במדבר יא:ז).

SEE: בעינא, בעיניה, בעיניה, קעין, מעין

עין הרע; עינא בישא

the evil eye  
לא קא מסתפי מר מעינא בישא? (בבא מציעא פד,א)

(4) של העולם  
מילי דעלמא (ברכות ג,ב)  
worldly matters (as opposed to spiritual, Torah matters)

עם הארץ (עמי הארץ, pl.)

(1) ignoramus; an illiterate, uncultured person (as opposed to a חכם)

ולא עם הארץ חסיד (משנה אבות פ"ב מ"ה)  
and an ignoramus is not a pious person

(2) a person who is not scrupulous (regarding the laws of t<sup>r</sup>umoth and tithes and laws of ritual purity — as opposed to a חסיד)

אל תהי רגיל אצל עם הארץ, שסופו להאכילך טבלים. (נדרים כ,א ע"פ כת"י)

Do not associate with an "am ha'aretz" frequently, for he will eventually give you untithed produce to eat.

עממין גוים gentiles; non-Jews

אמר רבא: מת — ביום טוב ראשון יתעסקו בו עממין; ביום טוב שני יתעסקו בו ישראל... (ביצה ו, רע"א ע"פ כת"י)  
Rava said: [As for] a corpse — on the first day of a festival, (only) non-Jews should attend to it; on the second day of a festival\* Jews should attend to it ...

\* The terms "first day of a festival" and "second day of a festival" that are used by the Babylonian amora Rava apply only outside Eretz Yisrael, where second days of festivals are observed — i.e., on the second and eighth days of Pesah, on the second day of Sukkoth and on the ninth (= Simhath Torah), and on the second day of Shavu'oth.

עמר (עמר, abs. and constr. צמר wool

"תכלת" עמר הוא. (יבמות ד,ב ע"פ במדבר טו:לח)  
[The term] תכלת [refers to blue] wool

עמר גופנא (שבת קי,ב)  
"wool of the vine" (= the Hebrew צמר ופן cotton)

ענין; עניינא

(1) subject (of study); topic; passage; context  
אין לו אלא מה שאמור בענין. (חולין קל,א: משנה פ"י מ"א)  
He receives only what is stated in the passage.

הקא מענייניה דקרא, והתם מענייניה דקרא. (מכות ח,א)  
Here [it must be interpreted] in keeping with the context of the pasuk, and there in keeping with the context of the pasuk.

(2) connection; relation; bearing

For examples, see:

(וכי מה ענין ... אצל ... אם אינו ענין ל ... תנהו ענין ל—)

\* The first form is Hebrew, and the second is Aramaic.

SEE: דבר הלמד מענינו, ויי' מוסיף על ענין ראשון

עסק (עסק: עסיק, act. prt. עסיק, pass. prt. עסיק)

he was occupied (with); he dealt (with) עסק  
The m. pl. participle combined with the suffix ונ-, we, is very common:

עסקינן\* (= עסקי+אנו) we are dealing (with)  
עסיקינן (= עסיקי+אנו) we are dealing (with)  
אטו בשופטני עסיקינן דיהבי בכליא רבא ושקלי בכליא זוטא? (בבא מציעא מ,א ע"פ כת"י)  
Are we dealing with fools who give out [merchandise] with a large measure and take [it] back with a small measure?!

\* In our printed editions, the active עסקינן is the common form; in manuscripts, the passive עסיקינן predominates.

SEE: (ב)מאי עסיקינן, הקא במאי עסיקינן, איעסק

עצה טובה קא משמע לו

He is (merely) telling us some good advice.  
The text that has been quoted in the Talmud does not necessarily teach us a normative requirement, but it recommends a certain procedure as advisable.

גיטין כב,ב and עירובין לט,א וש"ל

עצרת\* (= חג השבועות)

Shavu'oth; the Feast of Weeks  
In the Midrash and Talmud, this is the standard name for the festival of Shavu'oth.

אין מביאין ביכורים קודם לעצרת. (משנה ביכורים פ"א מ"ג)  
One may not bring the first fruits before Shavu'oth.

\* The literal meaning of this Biblical word is a matter of dispute among the commentators to כגלו where it is used in connection with the eighth day of Sukkoth, now called עצרת. See the commentary of the Ramban who draws an analogy between that day and Shavu'oth.

עקר (עקר: עקר, prt. למיעקר, inf. עקר)

he uprooted; he eradicated; he detached; he lifted; he moved

וכי עקר איניש, פרעיה דימינא עקר ברישא (יומא יא,ב)  
and when a man moves, he lifts his right foot first

עראי temporariness; casualness; chance

This Hebrew noun is often used in an adjectival or adverbial sense.

בגין עראי לא אסרה תורה. (ביצה לב, סע"ב)  
The Torah did not forbid temporary building.

אוקלין ושותין עראי חוץ לסוכה. (סוכה כה,א: פ"ב מ"ד)  
Casual eating and casual drinking are permitted outside the sukkah.

עריב (ערב פעל: מערב, prt. לערב, fut. לערובי, inf.)

(1) ערב; ערבב he mixed

אי בעית לערובי, מי הוה שרי לד? (בבא מציעא מ,ב)  
If you had wanted to mix [them], would it have been permitted to you?!

(2) ערב; עשה ערוו he arranged an eruv

אבוה דשמאל מערב אכולה נהרדעא (ביצה טז,ב)  
Sh'muel's father arranged an eruv for the whole [city of] N'hard'a

ערסא\* ערש; מטה

כד הוה קציר ורמי בערסיה (בבא בתרא כג, סע"א)  
when he was sick and lying in his bed

\* The Hebrew noun ערסיה, a crib, occurs in ב"ב קלא,ב and is used in Modern Hebrew. The expression found in the Bible, (תהלים מא,ד), על ערש דוי (on (onet) sick bed, is also used in Modern Hebrew, and so is ערש שיר, lullaby.

ערער (עור פלפל: מערער, prt.)

ערער he contested; he challenged  
השתא בעל לא קא מערער, אנו ניקום ונערער עלה? (גיטין ה, רע"ב)

Now that the husband is not challenging (the legitimacy of the bill of divorce), shall we stand up and challenge it?!

ערער

a challenge

אין ערער פחות משנים. (בבא בתרא לב,א וש"ל)  
There is no [valid] challenge (to someone's ownership) by less than two [witnesses].

ערק\* (ערק: עריק, prt.)

ברח; נס he ran away; he fled

ערק קשא בהוא בי בני (קידושין לט, סע"ב)  
he ran away and hid in a bathhouse

\* In Modern Hebrew, the verb ערק is used in a special sense, he deserted (from the army), and an עריק is a deserter.

עשה

"Do!" a positive (Biblical) commandment

יבא עשה וידחה לא תעשה (שבת קלג,א וש"ל)  
let the positive commandment come and supersede the negative commandment (when the two commandments are in conflict with each other)

SEE: איסור עשה, חייבי עשה, קום ועשה, לאו הבא בכלל עשה

עשר (עשר פעל: מעשר, prt. לעשר, fut. לעשורי, inf.)

he tithed עשר  
דלמא אתי לעשורי ביום טוב (חגיגה ח,א)  
perhaps he will come to tithe on a festival

עשרה

SEE: בי עשרה

מעשה

from now; consequently; according to this  
For examples, see אמור מעתה and אלא מעתה

עתיק\* ישן

old; ancient עתיקא (עבודת זרה סו, רע"א)  
old wine  
\* This adjective also appears in Biblical Hebrew (e.g., (דניאל ז:ט, and in Biblical Aramaic (e.g., (דב"ה י"א א:ד:כב

עתיך\* עשיר

rich; wealthy עתיך  
ומקרינא לבני עניי כבני עתירי (תענית כד, סע"א)  
and I teach the children of the poor as [I teach] the children of the wealthy

\* This adjective is also used in Modern Hebrew, especially in the expression עתיר נכסים, rich in property.

before and honor שיבה [and] זקן — why did the Torah differentiate between them (= שיבה and זקן, by writing: You shall rise before שיבה, and honor the presence of a זקן)?

\* For the full conjugation of this verb, see Grammar for Grammar: Chapter 4, Verb 1.

SEE: פליג, לא פלוג רבנו, איפליג

**פלגא/פלגו** (פלגי. pl.) חצי  
פלגא עלי ופלגא עלך (שבת פטב)  
half [the responsibility] is upon me and half upon you

### פלגא

**פלגא מחלקת**  
an argumentative person  
This epithet refers to an amora who frequently disagrees with his colleagues.

ומקמי פלגא גיכוס? (גיטין סב, סע"א ורש"י שם)  
Shall we stand up for [such] an argumentative person?!

### פלוגתא

**מחלקת** controversy; a difference of opinion  
See examples under the next four entries.

\* In one Talmudic discussion (בבא בתרא ב, רע"ב ג, א), this Aramaic noun is used as a translation of the Hebrew noun מחיצה, a dividing wall.

SEE: פלוגתא

### ובפלוגתא דהני תנאי

ובמחלקת של התנאים האלה ...

And [it is the subject] of a controversy between these tannaim ...

This expression usually indicates that the halakhic controversy between two tannaim that has been presented in the Talmud is equivalent to another controversy between two other tannaim that is about to be quoted.

מר סבר: צריד אגד, ומר סבר: אין צריד אגד. ובפלוגתא דהני תנאי, דתנאי: לולב, בין אגוד בין שאינו אגוד, קשר, ר' יהודה אומר: אגוד קשר, שאינו אגוד פסול. (סוכה יא, ב)

One (= R. Shim'on b. Yehudah) holds: [The four species] must be tied together, and the others (= the Hakhhamim) hold: They need not be tied together. And [their controversy is the subject] of a controversy between these tannaim, as it is stated (in a baraita): A lulav is valid — whether it is tied together [with the other three species] or not tied together; R. Yehuda says: [If] tied together, it is valid, [but if] not tied together, it is invalid.

### פלוגתא דר' ... ור' ...

מחלקת בין ר' ... לבין ר' ...

[the halakha depends upon the outcome of] the controversy between R. ... and R. ...

הניח בזוית זו ומצא בזוית אחרת — פלוגתא דרבנו שטעו בו גמליאל ורבנו (פסחים י, רע"ב)

**פייס** (פוס פעל: מפייס, prt., לפייס, inf.) פייס  
he appeased; he made peace; he quieted  
אזל פייסיה לבעל דיניה (מועד קטן טז, א)  
he went [and] appeased his opponent

### פירוקא

**פרוק; תרוץ**  
a resolution (of a difficulty); a reply  
בקושא דר' זירא ובפירוקא דאבני פליגי. (בבא קמא יד, א)  
They disagree with regard to the difficulty of R. Zera and the resolution of Abbayé.

SEE: קפרק

### בפירוש

clearly; explicitly  
לאו בפירוש איתמר אלא מקללא

### פירקא

**פירקא** "שבירה"; קשיא; סתירה  
a refutation; a contradiction  
לר' אליעזר, פירוקא דרבא פירקא היא (יבמות עט, סע"ב)  
The reply of Rava is a contradiction to [the opinion of] R. Eliezer!

SEE: פירד

### פירקא

**פרק** chapter  
בכוליה פרקין הלכה כבית הלל — בר מהא דהלכה כבית שמאי. (ברכות נב, ב)

Throughout our whole chapter, the halakhic ruling is in accordance with Beth Hillel — except for this [instance] where the halakhic ruling is in accordance with the Beth Shammai.

### דַּרְשָׁה בַּצִּבּוּר

a public lecture (delivered on the Sabbath before a general audience)

כי הוה דריש ר' מאיר בפירקיה, הוה דריש תילתא שמעתא, תילתא אגדתא, תילתא מתלי. (סנהדרין לה, סע"ב)

When R. Meir would deliver his public lecture, he would devote one-third [to] halakha, one-third [to] aggada, [and] one-third [to] parables.

**פלג** (פלגי\* פליג, act. prt., פליג, pass. prt., ליפלוג, fut., למיפלג, inf.)

**חלק** (1)  
he divided (into shares);  
he distributed; he received (a portion)

אזל רב ספרא, פלג ליה בלא דעתיה דאיסור באפי בי תרי. (בבא מציעא לא, סע"ב)

Rav Safrā went, and he divided it without Issur's knowledge in the presence of two people.

פלג ריפתא ליונקי (תענית כג, רע"ב)  
he distributed the bread to the children

**חלק; הבדיל** (2)  
he separated;  
he differentiated; he drew a distinction

נכתוב רחמנא: "מפני שיבה זקן תקום והדרת" מאי שניא דפליגיהו רחמנא? (קידושין לב, סע"ב ע"פ ויקרא יט, לב)

Let the Torah write (in one clause): "You shall rise

## פ

### פורתא

a little  
מטע  
טובא גריר; פורתא סעיד. (ברכות לה, סע"ב)  
[Drinking] a lot (of wine) stimulates (the appetite); a little is filling.

### פטור; פטיר\*

pass. prt. (פטר)  
exempt (from punishment or responsibility)

כל פטורי דשבת פטור אבל אסור — בר מהני תלת דפטור ומותר ... (שבת ג, רע"א ורש"י ותוס' שם)

All the exemptions [stated] with regard to the Sabbath are [cases where a person is] exempt (from punishment) but forbidden (to perform the act) — except for these three [cases] where he is exempt and [the act is] permitted ...

את הוא דמחייבת, אבל כולי עלמא פטירי. (סוכה כה, ב)

You are obligated (to wear t'fillin), but all [other mourners] are exempt.

\* The first form is Hebrew, and the second is Aramaic.

### פטור; פטורא\*

an exemption  
מהן לחיוב, ומהן לפטור (שבת ב, ב)  
some of them [refer] to obligation and some of them [refer] to exemption

For another example, see the previous entry.

\* The first form is Hebrew, and the second is Aramaic.

SEE: פטר

### פטר

(פטר: פטר, a. prt., פטר, p. prt., לפטר, inf.);

**פטר\*** (פטר: פטר, a. prt., פטיר, p. prt., למיפטר, inf.)

(1) he released; he dismissed; he divorced

בית שמאי אומרים: פטר אדם את אשתו בגט ושו, ובית הלל אוסרין. ואיזהו גט ושו? כל שנתחד עמה אחר שכתבו לה. (גיטין עט, ב)

Beth Shammai says: A man may divorce his wife with an old bill of divorce, but Beth Hillel prohibits [the practice]. And what is [considered] "an old bill of divorce"? Any case in which [the husband] has been alone with her (= his wife) after he (or his scribe) wrote it for [divorcing] her.

(2) he freed (from punishment, responsibility, or obligation); he acquitted; he exempted

אנוס רחמנא פטריה. (נדרים כז, א ורש"י)  
The Torah exempted one who was prevented by unavoidable circumstances.

מברך על העיקר ופוסק את הספלה (ברכות מד, רע"א: משנה פ"ו מ"ז)

he recites a b'rakha over the main [food] and (thereby) exempts the secondary one (from a b'rakha)

\* The first verb is Hebrew, and the second is Aramaic.

### פומא

(abs. and constr. פום) פה  
mouth; opening

לא הוה פסיק פומיה מגירסא (שבת ל, רע"ב ועוד)  
his mouth did not cease [reciting Torah] learning

יחיב אפומא דמטללתא (סוכה ג, א)

sitting at the opening of the sukkā

\* This form is vocalized פום in Yemenite editions of Targum Onkelos.

SEE: אפומא ד-, לפום

### פוק

imp. (פק) צא  
go out!

### פוק חזי מאי עמא דבר

צא וראה מה נוהג העם

Go out [and] see what people do!

When the halakha is unsettled about a specific issue, it is sometimes determined by the actual practice of the common people.

**משנה:** השוטה מים לצמא מברך שהכל נהיה בדברו. ר' טרפון אומר: בורא נפשות רבות וחסרונן. (ברכות מד, סע"א ורש"י שם ורש"י: משנה פ"ו מ"ח)

**תלמוד:** אמר ליה רבא בר רב חנן לאביו ... הלכתא מאיז אמר ליה: פוק חזי מאי עמא דבר! (שם מה, רע"א)

MISHNA: [If] one drinks water to [quench] his thirst, he recites (before drinking) ... שהכל R. Tarfon says: בורא נפשות ...

(He recites before drinking) ...

TALMUD: Rava b. Rav Hanan said to Abbayé ...: What is the halakha? [Abbayé] said to him: Go out [and] see what people do!

SEE: פק

### פוק תני לברא

Go out [and] recite [the baraita] outside (the beth midrash)!

The baraita that has been presented is not genuine, and so the halakha it contains is not acceptable.

תני ר' אבהו קמיה דר' יוחנן: כל המקלקליו פטורין חוץ מחובל ומבעיר. אמר ליה: פוק, תני לברא! חובל ומבעיר אינה משנה. (שבת קו, רע"א ורש"י)

R. Abbahu teaches before R. Yohanan: All who effect damage (by their actions) are exempt (from desecrating the Sabbath) except for he who wounds and he who sets fire (to a stack of grain). [R. Yohanan] said to him: Go out [and] recite it outside (the beth midrash)! "Wounding" and "setting fire" is not an [authentic] teaching.

SEE: אינה משנה

הפסק (i.e., it is inevitable), then R. Shim'on agrees that the person is held responsible for that result — as if it really were his intention.\*\*

For examples, see שבת קלג, א ור"ח שם ושי"ן.

\* This form is popularly pronounced פסקי, as a passive participle, *having been cut off*, but Rashi (in his comment on סוכה לג, ב) seems to regard it as an active form.

\*\* In his *Arukh* (s.v. פסק and פסק), R. Nathan of Rome stipulates that by definition a פסקי רישיה must be [the result must be] pleasing to him. Many authorities, however, disagree with that stipulation. See, for example, שבת קג, א תוספות ד"ה "לא".

**פסיקא ליה** פסוקה לו; ברורה לו  
clear-cut to him (without any exceptions or distinctions); definite for him

מילתא דפסיקא ליה קתני; מילתא דלא פסיקא ליה לא קתני.  
(תמורה כג, רע"ב ורש"י שם)

[The tanna] is stating the case that is clear-cut to him; he is not stating the case that is not clear-cut to him.

SEE: פסק

**פסל** (פסל: פוסל, a. prt. פסול, p. prt. לפסול);  
**פסל\*** (פסל: פוסל, a. prt. פסיל, p. prt. למפסל)  
he disqualified; he invalidated; he declared invalid

אתי בעל ופערער ופסיל ליה (גיטין ג, רע"א)  
the husband may come and challenge [the bill of divorce] and invalidate it

העושה סכתו כמין צריף ... ר' אלעזר פוסל, מפני שאין לה גג,  
[הכמים מקשירין]. (סוכה יט, רע"ב: משנה פ"א מ"א)  
[If] one makes his sukkah like a (cone-shaped) hut ... R. Eliezer declares [it] invalid, since it has no roof; while the Hakhmim declare [it] valid.

\* The first verb is Hebrew, and the second is Aramaic.

**פסק** (פסק: פסיק, act. prt. פסיק, pass. prt. פסיק)  
he cut (off); he severed  
For an example, see פסוקי רישיה ולא ימות.

**פסק** (פסק: פסיק, act. prt. פסיק, pass. prt. פסיק)  
he separated; he divided  
כל פסוקא דלא פסקיה משה — אנו לא פסקינו ליה. (מגילה כב, רע"א ושי"ן)

[As for] any pasuk that Moshe has not separated [as an independent verse] — we do not separate it.

**פסק** (פסק: פסיק, act. prt. פסיק, pass. prt. פסיק)  
he stopped; he ceased  
קלא דפסק (מועד קטן יח, רע"ב: יבמות כה, רע"א)  
a rumor that ceases (as opposed to a persistent rumor)

**פסק** (פסק: פסיק, act. prt. פסיק, pass. prt. פסיק)  
he set; he established; he decided categorically; he decided

בבר פסקה תנא דבי ר' ישימאל. (יבמות פז, א ורוד)  
The tanna of the school of R. Yishmael has already decided it (= the halakha).

and [people who slaughter as an idolatrous practice] incur [the] death [penalty] on account of it  
This Hebrew noun is often used with a prefix in an adverbial sense.

**פסיל** (פסיל: פסיל, act. prt. פסיל, pass. prt. פסיל)  
invalid; unfit; disqualified  
לולב הגזול והיבש פסול. (סוכה כט, ב: משנה פ"ג מ"א)  
A stolen or a dry palm branch is unfit (for use as a lulav on Sukkoth).

\* The first form is Hebrew, and the second is Aramaic.

**פסול** (פסול: פסול, act. prt. פסול, pass. prt. פסול)  
a disqualification; a flaw  
כהן שנמצא בו פסול ... יוצא והולך לו. (משנה מדות פ"ה מ"ד)  
A kohen in whom there was discovered a disqualification ... would leave and go away (from the Temple service).

\* The first form is Hebrew, and the second is Aramaic.

**פסוקא** פסוק; כתוב  
pasuk; Biblical verse  
For an example, see פסק.  
קרא, כתוב.

**פסיד** (פסיד: פסיד, act. prt. פסיד, pass. prt. פסיד)  
he incurred a loss; it spoiled  
בגדים קא פסיד (בבא קמא קטז, א)  
he incurs a loss through [an act done by his own] hands  
SEE: אפסיד

**פסידא** הפסד  
loss; disadvantage  
אי איקא פסידא דיתמי (בבא מציעא מב, ב)  
if there is a loss for the orphans

**פסיק** (פסיק: פסיק, act. prt. פסיק, pass. prt. פסיק)  
he was reciting (and studying) a Biblical section (from נביאים or כתובים)  
רב תוח פסיק סידרא קמיה דרב. (יומא פז, סע"א ורש"י שם)  
Rav was reciting a Biblical section before Rabbi.

\* See also Tosafot "שאלמלא" ד"ה שבת כד, סע"א.

**פסיק** (פסיק: פסיק, act. prt. פסיק, pass. prt. פסיק)  
he cut off (his head); he severed  
הוא חותך את ראשו, ולא ימות?  
"He cuts off its (= an animal's) head, and it will not die?"

This rhetorical question serves as a metaphor for a case where the negative consequence of a person's act is inevitable. It is quoted in the Talmud to limit the application of R. Shim'on's principle that a person is not responsible for an unintentional result of his action. If the result has the character of

SEE: פסיק

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he cut off (his head); he severed  
הוא חותך את ראשו, ולא ימות?  
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SEE: פסיק

disagreeing; differing (in opinion); conflicting  
For examples, see the next two entries.

ה"לכה" מקלל דפליגי, (ולא פליגי, כולי עלמא לא פליגי, SEE: פליגי, פלג

**ופליגא דידיה אדידיה** וחלוקה שלו על שלו  
"and his (statement) conflicts with his"

The statement, which has just been quoted in the Talmud in the name of an amora, contradicts another statement of the same amora, which the Talmud now proceeds to quote.

For an example — see שבת יג, סע"א.

**ופליגא דר' ...** (ופליגא אדר' ...) (ופליגא על דבריו) ...

And [this statement] disagrees with [the statement] of R. ...

The statement which was quoted in the Talmud above in the name of one hakham (usually an amora) is in conflict with the statement of another hakham, which the Talmud now proceeds to quote.

הביאו לפנייהם תאנים ועגבים בתוך הסעודה — אמר רב הונא: טעונים ברכה לפנייהם ... ופליגא דר' חייא, דאמר ר' חייא: פת פוסרת כל מיני מאכל, וזין פוסר כל מיני משקים. (ברכות מא, ב ורש"י שם)

[If] figs or dates were brought before him during the meal — Rav Huna said: A b'rakha must be recited before [eating] them ... And [that statement] disagrees with [the statement] of R. Hiyya, for R. Hiyya said: [A b'rakha recited over] bread exempts all types of food [subsequently eaten in the meal from a b'rakha of their own], and [a b'rakha over] wine exempts all types of drinks [from a separate b'rakha].

**פלג/פלגא** פלוגי  
SEE: פלוגי

**פלפול; פלפולא\*** argumentation; dialectics  
אי חס ושלום משתכחא תורה מישראל, מהדרנא לה מפלפולי. (ב"מ פה, ב)  
If, God forbid, the Torah were to be forgotten by the Jewish people, I would restore it through my argumentation.

\* The first form is Hebrew, and the second is Aramaic.

**פניא\*** לפניו ערב  
towards evening  
הוא יומא אפניא\*\* דמעלי שבתא הוה. (ב"מ מט, סע"א)  
That day it was towards the evening before the Sabbath (= late Friday afternoon).

\* The root פני expresses the idea of turning.

\*\* The prefix א- on is best left untranslated in this case.

**פנים** the inside; the interior  
זביחה מיוחדת שהיא עבודת פנים וחייבין עליה מיתה (סנהדרין ט, ב ע"פ שמות כב: יט)  
slaughtering [an animal] is unique, since it is a service [performed] in the interior [of the Beth HaMikdash],

[if] one placed [hametz] in one corner and (then) found [hametz] in another corner — [the halakha of whether he must search for more hametz depends upon the outcome of] the controversy between Rabban Shim'on b. Gamliel and the Hakhmim

**בפולגתא דר' ...** ר' ... קמיפלגי  
במחלוקת בין ר' ... לבין ר' ... חלוקים.

They disagree about [the same issue that is the subject of] a controversy between R. ... and R. ....

For an example — see שבת כט, ב.

\* The verb קמיפלגי sometimes comes at the beginning of this sentence — rather than at the end. See the entry (ק)מיפלגי בפולגתא דר' ... ר' ... When the equation between the two controversies is tentative and ultimately rejected by the Talmud, this formula is preceded by לימא (shall we say?).

SEE: קמיפלגי

**בפולגתא לא קא מיירי**  
הוא אינו עוסק במחלוקת.

He is not dealing with controversy.

The author of this text included only halakhoth that are unanimously accepted, and he omitted those that are subject to controversy.

For an example — see סנהדרין מט, ב.

**פלוגי** (פלוגי: f. פלוגי, f. פלוגי)  
So-and-so; John Doe; such and such

This term is used as a fictitious name for a person or a designation of an unspecified place or time-unit and so on.

פלוגי שלמד תורה: ראו כמה נאים דרבינו! כמה מתוקנים טעשיו (יומא פז, א)

So-and-so who has learned Torah: See how pleasant are his ways! How fine is his behavior!

סוקם פלוגי (מכות ב, א ועוד) such and such a place

חמריה דפלגא בר פלגיתא (שבת טז, ב) the wine of So-and-so, son of (Mrs.) So-and-so

\* The first form is Hebrew, and the others are Aramaic.

**פלח** (פלח: פלח, prt. פלח)  
עבד  
מדפלו ישראל לעגל (עבודה זרה נג, ב) since the Israelites served the [golden] calf

\* The Hebrew noun פלח, worship, comes from the same root. In the Targumim, the verb is also used to translate the Hebrew verb עבד in the sense of he worked, as in Targum Onkelos to כט: טו.

**פליג** (פליג: פליג, pass. prt. פליג)  
(1) מחלק  
זוזי קמאן דפליגי דמו. (בבא מציעא סט, סע"א-רע"ב)  
The money is considered as if already divided.

the volume of four eggs (according to Rashi\*) or three eggs (according to the Rambam\*\*)

כדי אכילת פרס (כריתות יב,ב: משנה פ"ג מ"ג) within [the time it takes for] eating half a loaf

an extended area\*\*\* (in the term הפרס) (of ritual impurity on account of scattered bones of the dead)

החורש את הקבר הרי זה עושה בית הפרס. (משנה אהלות פ"ז מ"א ע"רמב"ם ורע"ב שם)

[If] one plows over a grave, he thereby creates an extended area (of ritual impurity).

\* See Rashi's commentary on סע"א ד, עירובין.

\*\* See the Rambam's commentary on the Mishna, on שלחן ערוך, אורח חיים תרי"ב: ד. See also עירובין פ"ח מ"ב and the table of measurements in Appendix II.

\*\*\* This translation follows the explanation of the Rambam ibid. According to Rashi on נז,ה, the word פרס here means broken — referring to crushed bones.

פרסה (פרסאות pl.) \*פרסא (פרסי pl.) parasang This measure of distance is equal to 8,000 cubits or four mil.

\* The first form is Hebrew, and the second is Aramaic. See the table of distances in Appendix II.

פרק\* (פרק: פורק, prt., ליפרוק, inf.)

he unloaded; he cast off; he released

כל שבשלו פורק וטוען, בשל חבירו נמי פורק וטוען. (ב"מ ל,ב) Whoever would unload and load [the burden of] his own [pack-animal], [in similar circumstances] he must also unload and load that of his fellow man.

פרקו עול שמים מצנאריהם (סנהדרין קיא, סע"ב) they have cast off the yoke of Heaven from their necks

\* This verb is also found in Biblical Hebrew as in:

יפרקת עול מעל צנאך (בראשית כז,ט)

פרק\* (פרק: פריק, prt., ליפרוק, fut., למיפרק, inf.)

he redeemed

ופריק לה ארבע וחמש שנים מקמי יובל (ב"מ עט, סע"א) and he may redeem it (= his former property) four or five years before the Jubilee year

\* This verb occurs in Biblical Hebrew in this sense in redemption, פריקו The noun מצרית (תהלים קל"ב:), in the prayers ויקים פריקו מן שמיא and ויקים פריקו מן שמיא, is derived from the same root.

פרש (פרש: פריש, prt., ליפרוש, fut., למיפרש, inf.)

(1) פרש; נבדל; נתרחק he separated himself; he went away; he withdrew; he refrained

משום שבת קא פריש (שבת ע"ב, רש"י שם) he would refrain [from these labors] on account of [being informed that it is] the Sabbath

(2) פרש; באר he explained; he specified דמי האי מרבנו כמאן דלא פריש אינשי שמעתא. (עירובין טו, סע"א ושי"י)

This scholar is like people who cannot explain a halakha.

SEE: פריש

followed by a general term, the halakha applies to everything included within the general category, and the specific or specifics are regarded as illustrative examples of the general class.

"כי יתן איש אל רעהו חמור או שור או שה" — פרט; "וכל בהמה" — כלל; נעשה כלל מוסף על הפרט, ורבי כל מילי. (בריייתא דר' ישמעאל: בשלש עשרה מדות, ע"פ שמות כב:ט) "If a man delivers to his neighbor a donkey or an ox or a sheep" — [the Torah] has specified; "or any beast" — it has generalized; the general class becomes an addition to the specific item, so that it (= the general class) has included everything (= all animals).

SEE: קלל

פרט ל- "a specification as against"; to the exclusion of

"לחם עני" — פרט לעיסה הנילושה בליו ושמן ודבש. (פסחים ל"א, ע"פ דברים טז:ג)

"The bread of affliction" — to the exclusion of dough that was kneaded with wine or oil or honey (which may not be used to fulfill the obligation of eating matza at the Pesah Seder).

פריד\* (פרד: פריד, prt., ליפרוד, fut., למיפרד, inf.) שובר; מקשה; סותר

breaking; refuting; contradicting

פריד רב אחאי\* (קידושין יג,א ושי"י) Rav Ahaï refutes (the argument that was just presented).

\* See the discussion of Tosafot "פשיט" ד"ה כתובות ב,ב ד"ה "פשיט" ד"ה

SEE: איכא למיפרד, פירקא

פריד\* (פרד: פלל: מפריד, prt.) הקשה! refute! אלא פריד הכי ... ! (בבא מציעא ד,א ועוד) But refute [it] thus ... !

פריש\* (פרש: פלל: מפריש, prt., ליפרוש, fut., למיפרש, inf.) פריש; ליפרוש; ליפרוק

(1) פרש; הסביר he explained; he interpreted הוה גמיר לה להא מתניתא, ולא ידע ליה לפרושה (בבא בתרא כבא, רע"א)

he has learned this baraita, but he did not know [how] to explain it

(2) פרש; בטא בפרוש

he specified; he stated explicitly טעמא, דפריש — הא לא פריש, דעתיה אקוית. (שבועות כב,ב) The reason [we know he means even the slightest quantity is] that he specified [so] — but if he did not specify, [it is assumed that] his intention is for the size of an olive.

פריש\* (פרש: פורש, prt.) going away; refraining For an example — see פריש.

פרס

(1) a piece; half a loaf; a quantity equal to

בריייתא: זימון בשלשה.

תלמוד: מאי זימון? אילימא ברכת זימון, והתניא: ברייתא: זימון בשלשה; ברכת זימון בשלשה!

תלמוד: וכי תימא פרושי קא מפריש: מאי זימון? ברכת זימון ... (סנהדרין ח,א)

BARAITHA: "Zimmun" [must be done] with three [people].

TALMUD: What is "zimmun"? If we say [it means] "the b'rakha of zimmun" (that invites people to recite Birkath HaMazon), but it is stated (in another baraita):

BARAITHA: Zimmun [must be done] with three [people]; the b'rakha of zimmun [must be done] with three [people]! (This implies that "zimmun" is not the same as "the b'rakha of zimmun" because there are two separate statements.)

TALMUD: But if you reply: [The tanna] is really explaining: What is "zimmun"? (He is explaining that) it is "the b'rakha of zimmun" ...

\* The absolute infinitive פרושי adds emphasis to the verb מפרש, which is best expressed in English by an adverb, such as really.

SEE: מה טעם קאמר, פריש\*

פרזלא \*פרזל iron מסריקא לבשריכו במסרקי דפרזלא (גיטין נז,ב) I will comb your flesh with combs of iron

פרט (פרט: יפרוט, fut.)

he specified; he stated explicitly

כל מקום שנאמר "עד" הרי כאן שנים עד שיפרוט לך הקטוב "אחור" (סוטה ב, רע"ב; סנהדרין ל, סע"א)

Wherever [in Scripture the word] עד is stated, it means two [witnesses]\* unless Scripture specifies (= one witness).

\* עד is thus understood to mean testimony, as in גלעד, יגר שהדיתא, whose Aramaic parallel is לא:מז) the mound for testimony, in the same pasuk.

פרט; פרטא

a specific item; a detail; a particular

This term is used frequently in Midrashic and Talmudic interpretation in contradistinction to קלל, a general category.

For examples, see: קלל ופרט אינו בכלל אלא מה שבפרט, קלל ופרט וכלל אי אתה דן אלא בענין הפרט

\* The first form is Hebrew, and the second is Aramaic.

פרט וכלל נעשה כלל מוסף על הפרט

[The Torah] has specified and it has generalized — the general class becomes an addition to the specific item (so as to include everything contained within the class).

This rule of Biblical interpretation is used to explain halakhic passages. When a specific term is

he recited a pasuk (5) קרא פסוק

פסק לי ינוקא פסוקא (גיטין טח,א)

the boy has recited the pasuk to me

קא פסיק ותני, (ו)מאי פסקא, פסיק סידרא, פסוקא, SEE: פסיקא ליה

פועוטות\* pl. children

(from the age of six who understand business transactions)

הפועוטות — מקחן מקח, וממכרן ממכר במטלטלין. (גיטין נט,א: משנה פ"ה מ"ז)

[As for] children — their purchase is a [valid] purchase, and their sale is a [valid] sale with respect to movables.

\* In modern Israel, a פועוטון is a nursery that cares for babies less than three years old.

פקע (פקע: פוקע, prt.); פקע\* (פקע: פקע, prt.)

(1) it burst; it was split

פקע איגרא (פסחים פה, סע"ב) the roof burst

(2) it was removed; it ceased

כיון דמית ליה, פקע קדושתיה מינה. (יבמות נו, סע"א)

Once [her husband who was a kohen] died, his sanctity was removed from her.

\* The first form is Hebrew, and the second is Aramaic.

בפרהסיא\* בגלוי openly; publicly

זעקנו בצנעא ולא נענינו; נבזה עצמנו בפרהסיא. (תענית טז, רע"א)

We have cried out in private, but we were not answered; let us humiliate ourselves publicly.

\* This adverb is also used in Modern Hebrew — sometimes with a Hebraized spelling פרהסיא.

פרוטה (פרוטות, פריטי pl.)

p<sup>e</sup>ruta; the smallest copper coin

A p<sup>e</sup>ruta is worth one-eighth of an issar.\*\* For many halakhoth, it is regarded as the minimal legal quantity.

האשה מתקדשת בשוה פרוטה (ב"מ נח,א: משנה פ"ד מ"ז) a woman may be married by [accepting something] worth a p<sup>e</sup>ruta

\* The first plural form is Hebrew and the second Aramaic.

\*\* See the table of coins in Appendix II.

פרושי קא מפרש

פרש הוא מפרש

This expression is used to present a new interpretation of a mishna or a baraita in order to refute an argument based on that text. According to this proposal, the latter clause of the text comprises an explanation of an earlier clause — rather than a different halakhic statement.

perhaps he will act negligently and not declare it (= his hametz) null and void

פְּתַח (פתח: פתח, act. prt. פתח, pass. prt. לפתח, fut. לפתח)  
(inf. למפתח)

he opened; he began  
פתח ב"בור" ומסיים ב"כותל" (בבא בתרא יז, רע"ב)  
[The tanna] opens [the mishna] with [a case] of "a pit," and he concludes with [a case of] "a wall"! (Why does he switch cases?)

criminal negligence פְּשִׁיעוּתָא  
כל "לא ידענא" פְּשִׁיעוּתָא היא. (בבא מציעא להא)  
Any [case where the custodian of an article says:] "I don't know [where I put it]" is [a case of] criminal negligence.

פְּשַׁע (פשע: פשע, act. prt. פשע, pass. prt. למיפשע, fut. למיפשע)  
he was negligent; he acted negligently  
דילמא פשע ולא מבטל ליה (פסחים ו, סע"ב)

translated the standard meaning or the accepted meaning of the pasuk

\*\* This interpretation was advocated by the Rambam in his critique of the Rambam's Second Root (or Principle) of his Sefer HaMitzvoth and by Rashi's grandson, the Rashbam, in his commentary to לזב. The Rambam, however, adopted a different position.

פְּשִׁט (פשט: פשיט, act. prt. פשיט, pass. prt. לפשוט, fut. לפשוט)  
(inf. למיפשט, imp. למיפשט)

he solved (a halakhic problem) פְּשִׁט  
והדר פשטו לה מברייתא (ברכות ב, רע"ב)  
and then they solved it (= the halakhic problem) from a baraita

he extended; it spread פְּשִׁט; התפשט  
פשיט איסוריה בכליה ירך (חולין צא,א)  
its forbidden substance spreads throughout the entire thigh  
בתר דבעיא הדר פשטה, פשוט מיהא חדא, תפשט SEE:

פְּשִׁיטָא פְּשִׁיטָא; מוכנת מאליה  
simple; clear-cut; obvious; self-evident  
לרבה, פשיטא ליה; לרבה, מיבעיא ליה. (בבא קמא יז, ב)  
For Rabba [the halakha] is clear-cut; for Rava it is questionable.

(1) This term often comprises an exclamation that points out the difficulty that the statement just presented is obvious and hence redundant.\*

משנה: נשים ... פטורין מקריאת שמע. (ברכות כ, סע"א-רע"ב)  
משנה פ"ג מ"ג

תלמוד: קריאת שמע? פשיטא! מצות עשה שהזמן גרמא היא, וכל מצות עשה שהזמן גרמא נשים פטורות! (ברכות כ, רע"ב)  
MISHNA: Women ... are exempt from the reading of Sh'ma.

TALMUD: [From] the reading of Sh'ma? [It is] obvious! It is a positive commandment that is time-bound, and [we already know that] women are exempt [from] all positive commandments that are time-bound!

(2) This term is also used in a different context — in an introduction to a halakhic problem. It indicates that the halakha is quite clear in the following case (or cases) — in contrast to another case mentioned subsequently where the halakha needs to be investigated.

פשיטא: אמר לה לאשתו: "הרי את בת חורין" — לא אמר ולא כלום ... אמר לה לאשה: "הרי את לעצמך" — מהו? (גיטין פה, רע"ב)

It is obvious [that if a man] said to his wife (in a bill of divorce): "You are a free woman" — he has said nothing (and the divorce is invalid, because a wife is not enslaved). [If] he said to a woman: "you are on your own" — what is the halakhic ruling?

\* See ידושי הר"ן לפסחים כא, ב.

SEE: מיפשט, צריקא למימר

פְּשִׁט (פוש: פייש, prt. נשאר)  
דל חד קרא לגופיה — פשו להו תלתא. (סוכה ו, ב)  
Deduct one Scriptural source for [the law] itself — (and) there remain three [extra words to indicate the walls of the sukkah].  
SEE: אפיש

פְּשִׁט מִיְהָא/\*מִיְהָא חֲדָא פְּשִׁט מִזֵּאת אַחֲתָא!  
Solve, from the following, one [of the problems that have been raised]!  
This exclamation introduces evidence from a baraita or from an amoraic statement that solves one of several problems that had been previously raised in the Talmud.

איבעיא להו: "הוציאנה" — מהו? "עזבוה" — מהו? "התירוה" — מהו? "הניחיה" — מהו? "הועילו לה" — מהו? "עשו לה כדת" — מהו? פשוט מיהא חדא, דתניא: "עשו לה כדת" ... לא אמר כלום. (גיטין סה, ב ורש"י שם)

They had a halakhic problem: [If a man says to his agent for delivering a bill of divorce]: "Put her out" — what is the law? (= would the divorce be valid?) "Let her go" — what is the law? "Release her" — what is the law? "Let her be" — what is the law? "Confer a benefit upon her" — what is the law? "Do to her according to the law" — what is the law? Solve from the following [baraita] one [of the problems], as it is stated: "Do to her according to the law" — his statement has no legal validity (and the divorce is invalid).

\* Rashi interprets this word as a contraction of מן+הא, from this or from the following — even if spelled מיהא with a י vowel letter — where it could be vocalized as at least.

SEE: פשט, מיהא

פְּשִׁטוּ; פְּשִׁטִּיהָ\*  
its simple meaning\*  
אין מקרא יוצא מיד פשוטו. (שבת סג, א; יבמות יא, ב; כד, א)  
A pasuk does not depart from its simple meaning. (Even when the passage is interpreted in a midrashic manner, its simple meaning is still valid, too.)\*\*

פְּשִׁטִּיהָ דקרא במאי כתיב? (עירובין כג, ב ורש"י)  
What is the simple meaning of the pasuk (as opposed to the midrashic interpretation that has just been presented)?

\* The first form is Hebrew, and the second is Aramaic. Both forms are usually translated its simple meaning or its literal meaning (i.e., of the pasuk). Nevertheless, when the Talmud uses the expression פְּשִׁטִּיהָ דקרא (in כג, ב) and in the other five passages listed in the margin there), the Biblical interpretation presented does not necessarily appear to be simple or literal. In order to evade this difficulty, it has been proposed that the term refers not to the nature of the interpretation but to its authority or its acceptance, since פְּשִׁט sometimes means widespread, as in the expression מנהג פשוט, a widespread custom (e.g., as used by the Rambam in הל' חנוכה פ"ד ה"ג). Thus פְּשִׁטִּיהָ דקרא would be

## צ - ק

## צאית

## צאן ברזל

SEE: ציית

SEE: נכסי צאן ברזל

**הצד השווה שבהן** the element common to (both of) them; their common denominator

This term is used in the derivation of halakhoth through the method of (משני כתובים) A. halakha already in force in two Biblical cases sharing a common property is now applied to a third case that also has the same property.

בגין אב see the second example under אב. SEE: קה הצד

## לצדדין קתני

לצדדים הוא שונה. [The tanna] is teaching [his halakha] about separate cases.

As a resolution of a difficulty, a halakhic statement is sometimes reinterpreted so that it refers partially to one case and partially to another.

**תלמוד:** אמר רב: שכיר שעות דיום גובה כל היום, שכיר שעות דלילה גובה כל הלילה ... תנן:

**משנה:** שכיר שעות גובה כל הלילה וכל היום. **תלמוד:** תיובתא דרב! אמר לך רב: לצדדין קתני שעות דיום גובה כל היום, שכיר שעות דלילה גובה כל הלילה. (בבא מציעא קיא,א)

TALMUD: Rav said: A man hired to work [a number of] daylight hours collects (his wages) during that day; a man hired to work [a number of] night hours collects during that night .... We have learned (in our mishna): MISHNA: A man hired to work [a number of] hours collects during that night and during that day.

TALMUD: [This constitutes] a refutation of [the statement of] Rav! Rav would say to you: [The tanna of our mishna] is teaching [his halakha] about separate cases: A man hired to work [a number of] daylight hours collects during that day; a man hired to work [a number of] night hours collects during that night.

## צווח (צוח: צוח)

he shouted; he cried out; he protested

שתיק מעיקרא וחדר צווח (בבא מציעא ו,א) he is silent in the beginning, and subsequently he protests

וצווח ריש לקיש כי כרוקיא\* (קידושין מד, סע"א ורש"י שם) and Resh Lakish "cried out like a crane" (= he protested loudly)

\* This expression has entered post-Talmudic Hebrew.

## צוותא

חברה; התחברות company; companionship  
אפילו בר שש נמי בצוותא דאמיה ניקא ליה (עירובין כב,ב)

even a six-year-old likes the company of his mother  
\* In Modern Hebrew, the expression בצוותא means together or in friendship.

## צורבא מרבנן

תלמיד חכם (צעיר) a (young) Torah scholar  
ואמר רבא: האי צורבא מרבנן דרתח — אורייתא הוא דקא מרתחא ליה. (תענית ד, רע"א ורש"י שם)  
And Rava said: [As for] a (young) Torah scholar who becomes excited — it is the Torah that is exciting him.

\* The etymology is probably as follows: The verb צרב means burn or ignite, and so צורבא מרבנן is literally: one who has been ignited (= inspired) by the hakhamim.

## ציית/צאית

pr. (צות) listening to; obeying  
נשמע ל-; מצית  
ואי לא ציית דינא, משמתינו ליה (מועד קטן יד,ב) and if one does not obey the halakhic decision, we excommunicate him

## צלותא

תפילה prayer; the Amidah  
בשבתא בין בצלותא בין בקידושא "מקדש השבת" ... (פסחים קי"ב)  
On the Sabbath, both in the Amidah and in Kiddush [one says:] "He who sanctifies the Sabbath" ...  
\* Do not confuse with צילותא, clarity (of mind), which is found in מגילה כח,ב. See the next entry.

## צלי (צלי פעל: מצלי, pr. לצלוי)

התפלל he prayed; he recited the Amidah  
רב צלי של שבת בערב שבת. (ברכות כז,ב)  
Rav recited the Amidah for the Sabbath on Friday.

**בצנעא** בסתר, בחדשאי secretly; privately  
עשה עמו בפומבי, ובקש לעשות עמו בצנעא (ב"ב קמ"ב) [if] he rendered service to him in public, and [the latter] wanted to render service to him privately  
\* This Aramaic word is used in Modern Hebrew with the Hebraized spelling, צנעה.

## צער (צער פעל: מצער, pr. לצעורי)

he inflicted pain; he annoyed צער  
לצעורה קא מיכיון (גיטין לב,א) he intends to annoy her (= his wife)

## צפרא

בקר morning  
עד חצות נמי צפרא הוא (ברכות כז,א) until noon is also morning

## צר (צור: צייר, pr. למיצר)

צרר; קשר he wrapped; he tied (around)  
האי סודרא דתפליו דאזמניה למיצר ביה תפליו — צר ביה

תפליו, אסור למיצר ביה אזי. (ברכות כג,ב)  
[As for] a t<sup>fillin</sup> bag that he has designated for wrapping t<sup>fillin</sup> in it — [once] he has wrapped t<sup>fillin</sup> in it, it is forbidden to wrap money in it.

he must, and צריך ואין לו תקנה  
there is no remedy for him (if he does not)  
The procedure that is required is halakhically indispensable.

ברייתא: נזיר ממורט — בית שמאי אוקרים: צריך העברת תער.

תלמוד: ואמר רב אבינא: כשאוקרים בית שמאי "צריך" — צריך ואין לו תקנה. (יומא סא,ב; ע"י ברכות ט"ב, ושי"ט)  
BARAITHA: [As for] a bald nazirite — Beth Shammai says: He must undergo shaving (his head) with a razor. TALMUD: And Rav Abina said: When Beth Shammai says "he must," [it means] he must (have his head shaved), and there is no remedy for him (= since it is impossible to shave a bald head, he must remain a nazirite indefinitely).

## צריכא (צריך: צריכי, m. pl.)

it is necessary צריכה  
This term introduces an argument that explains why two or more allegedly redundant points or cases — which appear in a mishna, a baraita, an amora's statement, or in the Torah — are really necessary, since one point cannot be inferred from the other. This type of an argument is called a צריכא by some commentators.

אמר רבא: למה לי דכתב רחמנא לאו ברבית, לאו בגזל, ולאו באונאה? צריכי, דאי כתב רחמנא לאו ברבית, משום דחידוש הוא דאפילו בלוח אסרה רחמנא; ואי כתב רחמנא לאו בגזל, משום דבעל קרחה; אבל אונאה — אימא לאו (ב"מ סא,א)  
Rava said: Why did the Torah write a (separate) prohibition against usury, a (separate) prohibition against robbery, and a (separate) prohibition against overcharging (or underpaying)? (Are not all three actions basically alike — the illegal taking of another's property?) They are necessary, for if the Torah had written the prohibition against usury, [one could have argued, that is] because [usury] is [a] unique [prohibition], since the Torah has forbidden it even for the borrower (the victim); and if the Torah had written the prohibition against robbery, [one could have argued, that is] because [it is carried out] against his (= the victim's) will; but [as for] overcharging [where the prohibition is only against the offender — not against his victim, and the victim participates with his consent], I might say [that it is] not [forbidden].

\* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 3.

SEE: לא נצרכה אלא, לא צריכא

## צריכא למימר

... האם צריכה לומר?

... is it necessary to state?

This rhetorical question argues that a specific halakha need not be stated, because it is too obvious.

אמר איהו: "גלימא", ואמר איהו: "גלימא" — צריכא למימר דקמה דלא אמר סימניו לא יתבינו ליה? (ב"מ כח,ב ע"פ כת"י) [if] he (= the finder) said: "[I found] a cloak," and he (= the person who claims ownership) said: "[I lost] a cloak" — is it necessary to state that as long as he does not state marks of identification, we do not give [the lost article] to him?

SEE: פשיטא

## קא/ק-

A contraction of the participle קאים (from the root קום) is often placed before another participle — either as a separate word, קא, or as an attached prefix, ק-. It has an emphatic effect that is difficult to translate into English.

קא משמע לו, קא סלקא דעתה, קא פסיק ותני, (וידקא: קא) SEE: קשניא לך, (ק)אמינא, (ק)אמר, (ק)אמרה, (ק)אמרי, (ק)אמרינו, (ק)אמרינו, (ק)אמרת, (ק)ארי, (ק)אתה, (ק)אתי, (ק)אתינא, (ק)אמילגי, (ק)סבר, (ק)תני, קס

## קא אמינא

SEE: (ק)אמינא

## קא אמרי

SEE: (ק)אמרי

## קא אמרינו

SEE: (ק)אמרינו

## קא אמרת

SEE: (ק)אמרת

## קא מיפלגי

SEE: (ק)מיפלגי

## קא משמע לו

הוא משמע לנו he lets us hear; he teaches us  
In response to the contention (or implication) that a statement is superfluous, it is sometimes argued that the statement does indeed clarify a point that is not obvious or that is subject to misinterpretation. This argument often begins with the expressions מהו דתימא, or תורה אמינא, or קא משמע לו, and closes with סלקא דעתך אמינא.

For examples, see מהו דתימא and סלקא דעתך אמינא. SEE: מאי קא משמע לו, מילתא אגב אורחא קא משמע לו

## קא סבר

SEE: (ק)סבר

## קא סלקא דעתך

עולה על דעתך it occurs to your mind; you would assume  
An introduction to an assumption that the Talmud initially adopts but subsequently rejects.

משנה: אור לארבעה עשר בודקין את התמץ לאור הנר. תלמוד: מאי "אור"? רב הונא אמר: נגהי ורב יהודה אמר:

לילי. קא סלקא דעתך: מאן דאמר נגהי, נגהי סמך, ומאן דאמר לילי, לילי סמך. (פסחים ב, רע"א)  
... אלא בין רב הונא ובין רב יהודה, דכולי עלמא "אור" אורחא הוא, ולא פליגי: קר כי אתריה, וקר כי אתריה — באתריה דרב הונא קרו נגהי, ובאתריה דרב יהודה קרו לילי. (שם ג, א)

MISHNA: On the "light" of the fourteenth (of Nisan) we search for hametz by the light of a candle.

TALMUD: What is [the meaning of] "light"? Rav Huna said: Day, and Rav Y'huda said: Night. You would assume: the one who said "day" really [means] "day," and the one who said "night" really [means] "night."

... Rather, both Rav Huna and Rav Y'huda [agree that] "light" (in the mishna) means "evening," and they do not disagree: One authority [is speaking] according to (the dialect of) his locality, while the other [is speaking] according to (the dialect of) his locality — in Rav Huna's locality they call [evening] "day,"\* and in Rav Y'huda's locality they call [it] "night."

\* According to R. Nathan of Rome in his Arukh, they take "light," as a euphemism for evening. Compare entry נגהי, "light," as a euphemism for evening. Compare entry נגהי and its note.

SEE: מהו דתימא, הנה אמינא, סבור מינה, סבורה.

### קא פסיק ותיני הוא פוסק ושונה ...

[The tanna] states categorically ...

This expression is used to draw the following inference: Since the halakha has been formulated in general categories — without distinguishing between different cases — it applies "across the board." The Talmud proceeds to raise an objection against the application of the halakha to a certain case.

משנה: לולב הגזול והיבש פסול. (סוכה כט, ב; משנה פ"ג מ"א) תלמוד: קא פסיק ותיני — לא שניא ביום טוב ראשון ולא שניא ביום טוב שני ... גזול — בשלקא יום טוב ראשון, דכתבי "לכם" משלקם — אלא ביום טוב שני, אמאי לא? (שם כט, סע"ב ע"פ ויקרא כג, א)

MISHNA: A stolen lulav (= a palm branch) or a dry one is invalid [for use as one of the four species on Sukkoth].

TALMUD: [The tanna] states [that it is invalid] categorically — there is no distinction between the first day of the festival and the second day of the festival ... [As for] a stolen lulav — it is reasonable [that it is invalid for the mitzva] on the first day of the festival, for it is written (in the Torah) "for you," [i.e., it must be] yours — but on the second day of the festival (when the mitzva is only a Rabbinic enactment), why [is a stolen lulav] not [valid]?!]

### ודקא קשיא לך ... [זה] שקשה לך ...

And [as for] what [was] difficult for you ...

This expression recalls a difficulty that had been raised earlier in the Talmudic discussion. The

Talmud proceeds to resolve the difficulty and to reinstate the explanation that had been rejected because of that difficulty.

ודקא קשיא לך דרבנן! דרבנן תנאי היא. (שבת קמט, א) And [as for] what [was] difficult for you [based upon the statement] of Rabba! [The statement] of Rabba [need not be accepted, because] it is [a subject of controversy between two] tannaim.

SEE: (ק) תני

### קא תני

קא/קאים prt. (קום: קייסא, f. קיימי/קיימי, m. pl. קיימי)

(f. pl. קיימי)

קום; עומד rising; standing; referring (to) This participle is often used with a word that has a prepositional prefix א- to mean basing oneself upon or referring to.

מי סברת ר' חלבו ארישא קאי? אסיפא קאי! (שבת לז, א) Do you really hold [that] R. Helbo is referring to the beginning [of the mishna]?! He is referring to the latter clause [in the mishna]!

תנא אקרא קאי. (ברכות ב, א) The tanna (who formulated our mishna) bases himself upon a pasuk.

SEE: קא, קם, א-

קאימנא\* (= קאים +prt. אָנא) עומד אני I stand

זימנין סגיאיין הנה קאימנא קמיה דרב (פסחים ק, רע"ב) on many occasions I used to stand before Rav

\* Do not confuse with קאמינא.

SEE: קם

קאמינא (= קא +קאמינא)

SEE: אמינא

קאמר (= קא +קאמר)

SEE: אמר

קאמרה (= קא +קאמרה)

SEE: אמרה

קאמרי (= קא +קאמרי)

SEE: אמרי

קאמרינו (= קא +קאמרינו)

SEE: אמרינו

קאמרייתו (= קא +קאמרייתו)

SEE: אמרייתו

קאמרת (= קא +קאמרת)

SEE: אמרת

קארי (= קא +קארי)

SEE: ארי

קאתו (= קא +קאתו)

SEE: אתו

קאתי (= קא +קאתי)

SEE: אתי

קאתינא (= קא +קאתינא)

SEE: אתינא

קב\*

This measure of volume is equal to 24 eggs.

\* See the table of weights in Appendix II.

קביל (קבל פעל: קבבל, prt., לקבבל, fut., קביל, imp., לקבולי, inf.)

he received; he accepted; he undertook

אכילה ושתייה קביל עליה. (ברכות יד, א) he accepted upon himself [to refrain from] eating and drinking

קביע pass. prt. (קבע)

קבוע set; established; permanent

קביע בי דואר במתא. (שבת יט, א)

There is a permanent post office in town.

SEE: קבע

### קבלה\*

(1) receiving; acceptance

(גיטין כא, א)

שליח לקבלה (a bill of divorce)

(2) received tradition (formulated in נביאים or כתובים)

קפץ נחשון בן עמינדב וירד לים תחילה ... ועליו מפרש בקבלה: "הושיעני אלקים, כי באו מים עד נפש ..." (סוטה לז, רע"א ע"פ תהלים ס"ב).

Nahshon son of Amminadav leaped forward and descended into the sea first ... and about him it is clearly taught in a received tradition [that he cried out]: "Save me, O God, for the water has come up to [my] neck ..."

\* Since the Middle Ages two additional meanings of the term קבלה have gained currency:

(1) a tradition received and transmitted through the oral Torah (רמב"ם הל' קדוש החודש פ"א ה"ג; הל' מלכים יב, ב) (2) Kabbala; esoteric lore; Jewish mysticism, as presented in various works, especially the Zohar

SEE: דברי קבלה

### קבלה מיניה או לא קבלה מיניה

קבלה ממנו או לא קבלה ממנו?

Did he accept it (= the opinion) from him (= his colleague), or did he not accept it from him?

This question is sometimes raised by the Talmud to determine the reaction of a tanna or an amora to the argument of a colleague against the halakha he has presented.

For an example — see נגינה יד, א.

קבע (קבע: קבע, act. prt., קביע, pass. prt., למיקבע

inf.) קבע he set; he established; he fixed

קבעיתו לה נמי בגמרא? (עירובין לב, ב)

Have you also established it (= this explanation) as a part of the (standard) learning?

קדם\* (קדם: קדים, prt.) קדם

he acted early; he preceded; he anticipated

קבר קדמין דרבנן. (שבת יט, א וש"נ)

The hakhamim have already anticipated you (by recommending measures to counter your trickery).

\* Sometimes, קדים (in the פעל binyan) is used with the same meaning as קדם.

SEE: אקדים

קדם לפני before; in the presence of

אמרית קדם רבי (שבת קנו, א)

I spoke in the presence of my master

This word is also used with personal-pronoun suffixes:

קדמי לפני before me

קדמך לפניך before you (m.s.)

קדמוהי לפניו before him

קדמנא לפנינו before us

קדמיכון לפניכם before you (m. pl.)

SEE: קמי

קדמנא\* (קדמינא, f.s., קדמאי, m.pl., קדמינא, f.pl.)

ראשון first

רבא יומא קדמנא דחליש ... (נדרים מ, א)

[As for] Rava, on the first day that he becomes ill ...

\* In the more common forms like קמא and קמינא, the ד has been omitted and replaced by a dagesh in the מ.

קולא קל: קלה leniency; the easier practice

ספק דרבנן — לקולא. (שבת לד, א)

A doubtful case in a law of Rabbinic origin [is treated] with leniency.

SEE: קל וחומר

### קום ועשה\*

"get up and do!"

a mitzva act that one must perform (e.g., eating matza on Pesah)

For an example — see נאל תעשה.

\* This term is not identical with a מצוה.

For example, מצות עשה (ויקרא טז, א) שבת שבתון, to refrain from working and eating on Yom Kippur, yet it cannot be described as קום ועשה but as קום ועשה.

קושטא אמת truth

מריש הנה אמינא: ליכא קושטא בעלמא! (סנהדרין צז, א)

Initially I used to think: There is no truth in the world!

### קושיא

קשי difficulty; objection; contradiction

For examples, see קושיא and הדר קושיין לדוכתיה.

SEE: קשיא

קטין זקן; צר; קטן fine; thin; small

האי ינוקא דקטין (שבת קנד, א)

הני חמשים זוזי דמי דארעא קטינא. (כתובות צא, ב)

These fifty zuz are the price of the small [plot of] land.

### קטל

(קטל: קטיל, prt., לקטול, fut., קטול, imp., למיקטל, inf.)

he killed (1) הרג

See the example below, which contains both usages.

(2) חָתַד; קָצַר  
he cut; he reaped  
קטול אֶסְפֵּסְתָּא בְּשַׁבְתָּא וְשָׂדֵי לַחֲיוֹתָא - וְאִי לָא, קְטִילְנָא לְדִי!  
(סנהדרין עד, ב' ורש"י שם)  
[A tyrant threatens a Jew:] Cut some grass on the Sabbath and throw [it] to the wild animals — but if [you do] not, I shall kill you!

קטלא  
הָרַג; מִיתָה; מִיתַת בֵּית דִּין  
killing; death; the death penalty

מִסְרָה נִפְשָׁה לְקַטְלָא (סנהדרין עג, ב)  
"she gave herself over to death" (= she risked her life)  
אֲתָרוּ בֵּיהּ מַלְכוּת וְלֹא אֲתָרוּ בֵּיהּ קַטְלָא (סנהדרין ט, רע"א)  
they warned him [that the crime he was about to commit is subject to] flogging, but they did not warn him [that it is subject to] the death penalty  
SEE: בֵּר קַטְלָא

קָטַר (קטר: קטר, prt. למיקטר, inf.)  
קָשָׁר  
הֵעִיף דִּמְיִינָה וְלֹא קָטַר, וְסִיִּים דְּשִׁמְאָלִיָּה וְקָטַר, וְהָדָר קָטַר  
דִּמְיִינָה (שבת סא, א)  
He puts on his right [shoe] but does not tie [it], and he puts on his left [shoe] and ties [it], and then he ties his right [shoe].

קִיטָא/קִיטָא \* קִיטָא \*  
summer  
שְׁלֵחַי דְּקִיטָא קִיטָא מְקִיטָא (יומא כט, רע"א)  
The end of the summer is harsher than the (rest of the) summer.  
\* The Aramaic קִיטָא is parallel to the Hebrew קִיטָא (as in the Aramaic קִיטָא = קִיטָא). The Modern Hebrew קִיטָא, a summer (day) camp, is derived from the Aramaic form.

קִימָא  
SEE: בֵּר קִימָא  
קִימָא \* (קום) עומדת  
standing  
\* This form is popularly pronounced קִימָא.

קִימָא לֹן  
עומדת לֹן; מְסַכֵּם בְּדִינֵו  
it has been established for us; it is accepted by us  
This term introduces a received tradition, usually of halakhic significance.  
קִימָא לֹן דְּעַד צִאת הַכּוֹכָבִים לְאוּ לִילָה הוּא. (מגילה כב)  
It is accepted by us that until the appearance of the stars it is not (considered) night.  
SEE: קִים לֹן רִבְנֵו

קִים  
קִים pass. prt. (קום) עומד; מְסַכֵּם בְּרִוּוּ  
standing; accepted; certain  
שְׂבָעָתוּ הָעֵינִי, קִים לִיהּ בְּגִוְיָהּ וּמִהֲדִרֵּינָא לִיהּ. (ב"מ כג, סע"ב)  
[If his] eye is familiar with them (= the lost vessels),

he is certain about them, and we must return [them] to him.

SEE: קם

קִים לֹהוּ לְרִבְנֵו  
מְסַכֵּם בִּידֵי הַחֲכָמִים  
it has been accepted by the hakhamim  
קִים לֹהוּ לְרִבְנֵו דְּבִהְכִּי מִתְבָּא דְּעִתִּיהּ. (יומא עט, א)  
It has been accepted by the hakhamim that with such [a quantity of food] his senses are restored.  
SEE: קִימָא לֹן

קִים לִיהּ בְּדִרְבָּה מִינִיהּ  
SEE: קם לִיהּ בְּ-

קִימָעָא \*  
מַעַט  
a little  
אֲלֹךְ לְבֵיתִי, וְאוֹכֵל קִימָעָא, וְאַשְׁתָּה קִימָעָא, וְאִישׁוֹ קִימָעָא.  
(ברכות ד, רע"ב)  
I shall go to my house, and I shall eat a little, and I shall drink a little, and I shall sleep a little.  
\* This (apparently) Aramaic word occurs only in Hebrew passages in the Talmud!

קָל \* וְחוּמָר  
"leniency and strictness";  
an inference from the minor to the major;  
an argument a fortiori

This term usually refers to a halakhic inference from a halakha of lesser consequence to one of greater consequence or vice versa. Thus, if a restriction applies to a festival whose status is relatively lower, it must certainly be applied to the Sabbath whose status is relatively higher. Or, if some activity is permitted on the Sabbath, it must certainly be permitted on a festival. Since the inference is based upon logic, it need not be received as a tradition from one's teacher.\*\*

אָדָם דִּן קָל וְחוּמָר מַעֲצָמוּ (נדה יט, ב וש"י)  
A person may draw an inference from the minor to the major by himself.

In some instances, this term is best translated informally as all the more so, like שְׁכֵן.

לֹא עוֹלִין בְּאֵילָן, וְלֹא רוֹכְבִין עַל גְּבִי בְּחֵמָה, וְלֹא שָׂטִין עַל פְּנֵי הַמַּיִם ... קָל אֵלּוּ בְּיוֹם טוֹב אֲמָרוּ — קָל וְחוּמָר בְּשַׁבָּת. (ביצה לז, ב: משנה כ"ה מ"ב)

One may not climb a tree, ride an animal, or float on the surface of the water .... All these [restrictions] they stated with regard to a festival — all the more so with regard to the Sabbath.

\* The vocalization of קָל is difficult since it seems to indicate that the word is an adjective. In order that the word be taken as a noun (like its parallel וְחוּמָר), the vocalization קָל may be more appropriate.

\*\* For examples of קָל-וְחוּמָר inferences, see the entries (ו)מָה ... עַל אֲחַת כְּפֹה וְכָפָה and (ו)מָה ... אִינוּ דִּין שְׁ ... קוּלָא, דִּין.

קָם  
קָם: קָם/קָמָא, act. prt. קָם, pass. prt. לִיקוּם/לִיקוּ  
imp. קָם, fut. לִיקוּם, inf. לִיקוּם

(1) עָמַד  
אֵזֵל רַב שֶׁשֶׁת, קָם אֲבָבָא. (עירובין יא, ב)  
Rav Shesheth went, (and) he stood at the gate.

(2) קָם  
הֵעֱלֵנוּ רַ' יַעֲקֹב בְּר' זְבִדִּי הוּוּ יְתִבִּי. חֲלִיף וְאֵזֵל ר' שְׁמֵעוֹן בְּר' אֲבָא וְקָמוּ מִקְמֵיהּ. (קידושין לג, ב)  
R. Illai and R. Ya'akov b. Zaudi were seated. R. Shim'on b. Abba passed by, and they rose out of respect for him.

\* For the full conjugation of this verb, see Grammar for Gemara: Chapter 4, Verb 17.

SEE: קָמָא, קָמָא, קָמָא, קָמָא, קָמָא, קָמָא

## קם בְּ-

(1) עָמַד בְּ-; הִסְכִּים  
הֵעֱמִיד (a position); he agreed with  
קָם אֲבָי בְּשִׁטְתִּיהּ דְּרַבָּא (שבת צב, א)  
Abbaya adopted the (halakhic) position of Rava

(2) עָמַד עַל  
הֵעֱמִיד עַל; he ascertained  
קָמוּ רַבָּנִי בְּמִיתָא (בבא מציעא יט, א)  
the hakhamim made certain about the matter

קָם לִיהּ בְּ-  
"עָמַד לוֹ בְּ-"; חָל עָלֵיו (דִּין ...)

הֵוָה שֶׁבֶט לִיהּ (the law of)  
קָם לִיהּ בְּ"אֲשֶׁר לֹא יִבְנֶה" (יבמות לב, רע"א ע"פ דברים כה:ט)  
he would be subject to [the law of] "one who would not build up (his deceased brother's family)"

קָם לִיהּ בְּדִרְבָּה מִינִיהּ (כתובות לג, סע"ב ועוד\*)  
he was subject to the greater (punishment)\*\*

\* In a few passages the text reads קָם לִיהּ, he is subject to.  
\*\* One who commits a crime that entails two punishments (e.g., the death penalty and monetary payment) receives only the sterner punishment, not the lesser one.

קָמָא \* (מְקִיטָא, f.s. קָמָא, m. pl. מְקִיטָא, f. pl. מְקִיטָא)  
רִאשֹׁן

תְּרִי כְּסִי קָמָא בְּעוֹ הַסִּיבָה ... (פסחים קח, א)  
The first two cups [of wine at the Seder] require reclining ...

\* The fuller forms — with a ד, such as קָדְמָא — are also used occasionally.

\*\* According to the halakhic conclusion, all four cups require reclining.

SEE: קָדְמָא, קָבָא, לִישָׁנָא קָמָא, תָּנָא קָמָא

## קָמִי/לְקָמִי

לְפָנֵי  
before; in front of; in the presence of  
This preposition is often used with personal-pronoun suffixes.

לְפָנֵי (ל)קָמָא  
לְפָנֶיךָ (ל)קָמָךְ  
לְפָנָיו (ל)קָמֵיהּ  
לְפָנֶיהָ (ל)קָמֶיהָ  
before me  
before you  
before him/it (m.)  
before her/it (f.)

לְפָנֵינוּ (ל)קָמוּ  
לְפָנֵיהֶו (ל)קָמִיהֶו  
before us  
before them  
SEE: לְקָמוּ, מְקָמִי, מְקָמִיהּ, קָדָם

## קָמִיהּ \* דְּ-

לְפָנֵי  
"before him, that [is]"; before  
אֲבָי הָוָה יְתִיב קָמִיהּ דְּרַבָּה (בבא מציעא ל, רע"ב)  
Abbaya was sitting before Rabba  
\* The suffix קָמִיהּ him, anticipates the object (i.e., רַבָּה in the example).

קָמִיפְלָגִי (= קָמָא+מִפְלָגִי)  
SEE: מִפְלָגִי

קָמִשְׁמַע לֹן  
SEE: קָמָא מְשַׁמַּע לֹן

קָנִי  
act. prt. קָנִי, pass. prt. לִיקָנִי, fut. לִיקָנִי, imp. קָנִי  
לְמִיקָנָא (inf.)  
קוֹנָה  
acquiring; purchasing; entering into a legal transaction (or commitment)

אִיהוּ לֹא קָנִי, לְאַחֲרֵינִי מְקָנִי? (בבא מציעא ח, א)  
[Since] he does not acquire [for himself], can he transfer to others?  
SEE: קָנִין

## קָנִין

(1) ownership; acquisition; transfer of ownership; transaction

כָּל קָנִין בְּטָעוֹת חוּזָר. (גיטין יד, א)  
Any transaction [to which one of the parties agreed] through an error must be retracted.

(2) a mode of acquisition; an act that formalizes an agreement; affirmation

One symbolic act that formalizes a transaction or other agreements is the קָנִין סוּדָר, which is accomplished by handing over a scarf, a shoe\*\* or another object from one party to the other. Sometimes, this procedure is simply called קָנִין.

קָנִין — בְּפָנֵי שְׁנַיִם. (בבא בתרא מ, רע"א ורשב"ם ותוס' שם)  
Affirmation [by means of a scarf is carried out] in the presence of two [witnesses].

\* See בבא מציעא מז, א.

\*\* See י:ד, רות.

SEE: קָנִי, סוּדָר, חֲלִיפִין

קָנִיס  
(קנס: קָנִיס, prt. לְקָנוּס/קָנוּס, fut.)

קָנִיס; עָנַשׁ  
הֵעֱנִישׁ; he fined; he punished  
עָבַר וְשָׁחָה — מָאי? מִי קָנִיסוּהוּ רִבְנֵו אוֹ לֹא? (שבת לח, א ורש"י שם)

[If] one transgressed (the Sabbath law) and let [food] stay [on the oven] — what is the halakhic ruling (about eating it)? Did the hakhamim punish him (and forbid it) or not?

## קָנִיס \*

a fine; a punishment  
This payment, which was imposed only by the



## רבנו

(1) חכמינו, החכמים

our *hakhamim*; the *hakhamim*

This Aramaic noun is sometimes used with reference to Torah sages in general, like the Hebrew term חכמים when used in its general sense. This usage is very common when this noun appears with the prefix -ר, forming רבנו. See the next entry and its first example.

the *Hakhamim* (2) החכמים

This term often refers to a group of anonymous tannaim, who present an opinion that differs with the view of a tanna who is mentioned by name. Sometimes, the anonymous opinion referred to by the term רבנו is that of the tanna. Occasionally, it refers to an opinion ascribed to a tanna whose identity is known, e.g., in בן עזאי.

(3) תלמידי בית המדרש; בני ישיבה students (in the beth midrash); yeshiva students

רבנו דבי רב אשי (מנחות ס"א, ועוד)  
the students in the beth midrash of Rav Ashi

SEE: האי מרבנו, ההוא מרבנו, צורבא מרבנו, תנו רבנו, חכמים

of the *hakhamim* של החכמים

(1) of Rabbinic status (as opposed to a mitzva of Torah status)

מצה בזמן הזה דאורייתא, ומרור דרבנו. (פסחים קכ"א)  
[The eating of] matza nowadays is [a mitzva] of Torah status, whereas [the eating of] bitter herbs is of Rabbinic status.

(2) advocated by the *Hakhamim* (as opposed to the opinion of a different tanna)

לדבריהם דרבנו קאמר להו (שבת מהב)  
[the tanna] was talking to them according to the opinion advocated by the *Hakhamim*

קשיא דר' ... אדר' ... חכמים, אסקמקתא, אורייתא

from Rabbinic law; מדין חכמים according to Rabbinic enactment

מותר מן התורה ואסור מדרבנו. (חולין צ"ב)  
It is permissible according to the law of the Torah but forbidden according to Rabbinic enactment.

## רבנו בתראי

החכמים האחרונים the later *Hakhamim*  
In a three-way controversy between (1) an anonymous tanna (תנא קמא), (2) another tanna identified by name, and (3) the *Hakhamim* — the Talmud refers to the last disputants as רבנו בתראי.

For an example — see זרע זרע, זב.

SEE: תנא קמא

## רבי/רבי

(1) *Rabbi* (= my teacher)

This title is applied to tannaim,\*\* to amoraim of Eretz Yisrael, and to Babylonian amoraim who were ordained in Eretz Yisrael.

(2) *Rebbi*; *R. Y'huda HaNasi*

The word *Rebbi* by itself — without a proper name after it — refers to ר' יהודה הנשיא, who compiled the Mishna. In aggadic passages, he is sometimes called רבנו הקדוש, our holy teacher (as in שבת קי"ב), and רבי רבה, *Rebbi the Great* (שם).

\* The pronunciation varies among different Jewish communities — רבי or רבי (especially for *R. Y'huda HaNasi*) among Ashkenazic Jews and רבי among Sephardic Jews. Because of this uncertainty, this dictionary regularly uses an abbreviation, *R* or *R*.

\*\* Tannaim who were active prior to the destruction of the second Beth HaMikdash are generally mentioned by name alone, without titles. See examples in Pirké Avot:

יוסי בן יעזר; שמעון בן שטח; הלל; שמאי; עקיבא בן מהללאל  
On the other hand, the absence of a title before the name of a later tanna or an amora indicates that the *hakham* was not officially ordained, e.g., שמואל, שמואל.

SEE: ריבוי

## רבי

growing (רבי) prt.

האי מארעא קא רבי. (עירובין כ"ב)  
This grows from the ground.

רבי (רבי פעל: מרבי, prt. לרבני, inf.)  
he included; he widened (the scope)

SEE: רבה and the next entry.

רבי רחמנא רבה תרחמן; התורה רבתה  
The Torah has included ... (into a halakha by using an additional word)

For an example — see פסחים ע"א.

רביעית; רביעיתא (= רביעית הלג)

a quarter of a log (in liquid measure)

\* The first form is Hebrew, and the second is Aramaic. See the table of measurements at the end of this volume.  
SEE: רובע

Rabban (= our teacher) רבנו (= רבנו)

This Hebrew title is applied to the heads of the Sanhedrin until the death of Rabban Gamliel, the son of R. Y'huda HaNasi, including:

רבנו יוחנן בן זכאי; רבנו גמליאל; רבנו שמעון בן גמליאל  
SEE: נשיא

Rabbana (= our teacher) רבנו

This Aramaic title precedes the names of certain amoraim, e.g., רבנא נחמיה אחיה דריש גלותא (שבת כ"ב),  
Rabbana N'hemia, the brother of the exilarch

(4) *Rav*

The proper noun *Rav* is often used without a name after it to refer to ר' אבא אריקא, the famous amora who was active in Babylonia after the compilation of the Mishna. In several baraitoth\*\* he is called *R. Abba*, and his colleague Sh'muel called him *Abba*\*\*\*. When Rav's halakhic statement is contradicted by a mishna or a baraita (and no other means of reconciliation is available), the Talmud sometimes replies that Rav has the authority to disagree with the opinion of a tanna.

רב תנא הוא ופליג. (עירובין נ"ב, וש"נ)  
Rav is [as authoritative as] a tanna, and he disagrees.

(5) big; large; great; significant גדול

This word is also the absolute form of the Aramaic adjective that comprises the next entry.

\* When the title רב comes before a name that begins with the letter נ followed by a consonant articulated by the lips (= נ, מ, פ), the title sometimes combines with the proper name to form a single word (with the נ omitted).

רב אבא < רבה, רבא, רב אבין < רבין  
רב אמי < רמין רב אפרים < רפרם.

See Arukh, s.v. אבין.

\*\* See סע"א פא, כתובות פא, סע"א.

\*\*\* See מהב, ורש"י שם; שבת נ"א, ורש"י שם.

SEE: מעשה רב, רבנו, בי רב/רבנו

רבא/רבה (רב, abs. רבתא/רבתי, f.s. רבתי, m. pl.)  
big; large; great גדול

יהא שמיה רבא מברך ... (ברכות נ"ז, רע"א)  
May His great Name be a source of blessing ...

ר' חייא רבה (שבת ל"ה, רע"ב)  
R. Hiyya, the great

רבה; מורה רבה

הא ברבה; הא בתלמידא. (פסחים קי"א)  
This [statement speaks] of a teacher; (whereas) that [speaks] of a student.

\* רבה (= רב אבא) is also the name of an important Babylonian amora. See the first note on רב.

רבי רבוי

SEE: ריבוי

רבי רבוי

SEE: רבי

רבי רבות

SEE: ריבה

greatness; גדולה; יתרון; חדוש

advantage; a noteworthy point; uniqueness

רישא רבותא קא משמע לן (שבת קמ"ז, רע"ב)  
the first clause (of our mishna) does teach us a noteworthy point (and hence it is not superfluous) ...

SEE: מאי רבותא

## ראי

SEE: לא ראי ... קראי ...

proof; evidence ראיה\*

"לא ראינו" אינו ראיה. (משנה עדיות פ"ב מ"ב)

[The fact that people claim:] "We did not witness [a particular event]" does not constitute [sufficient] evidence [that the event did not occur].

\* Many Ashkenazic Jews pronounce this noun ראיה.

אף על פי שאין ראיה לדבר זכר לדבר, (ו"מ ר"א, ר"א)  
SEE: (ה)מוציא מחבירו עליו הראיה, (מ)שם ראיה

## ראיה/ראיה

(1) seeing; sighting; sight

אשמעינו דראיה לא קני (בבא מציעא ב, סע"א)  
[the tanna] has taught us that sighting [an article] does not acquire [it]

(2) an appearance (at the Beth HaMikdash)\*

הכל חייבין בראיה (חגיגה ב, רע"א: משנה פ"א מ"א)  
all (males) are obligated in the appearance (at the Beth HaMikdash on the three pilgrim festivals)

(3) an appearance (of discharge)

תלה הכתוב את הזכר בראיות ואת הנקבה בימים. (כריתות ח, ע"פ ויקרא ט"ז, ג, כה)  
Scripture has made [the defilement of] the male dependent upon [the number of] appearances [of discharge] and [that of] the female dependent upon [the number of] days [of discharge].

\* This obligation is based on the Biblical verse:

שלוש פעמים בשנה יראה כל זכורך את פני ה' אלקיך במקום אשר יבחר ... (דברים ט"ז, טז)

(משנה פאה א"א) ראיון It is sometimes called.

## רב

(1) teacher (of Torah)

עשה לך רב (משנה אבות פ"א מ"ו)  
acquire a teacher for yourself

(2) master

עבדים המשמשים את הרב (משנה אבות פ"א מ"ג)  
slaves who are serving a master

(3) *Rav* ...\*

This word is also used as a title of amoraim who were ordained in Babylonia. Their halakhic authority was inferior to that of amoraim ordained in Eretz Yisrael, and they were not given the title רבי like the latter. The Babylonian amoraim were not authorized to impose fines (קנסות), nor to rule that a first-born animal had a defect permitting its private use and consumption.

**רַבְרָבִי** (f. pl. רַבְרָבִיָּה, גְּדוֹלִים big; great)  
תְּרֵי גַבְרֵי רַבְרָבִי (שְׁבַת כֶּגֶב וְעוֹד)  
*two great men (= hakhamim)*  
SEE: גַּבְרָא רַבָּה, רָבָא

**רָהַט**\* (רהט: רָהַט, רָץ) (prt. רָץ)  
שִׁיתִין רָהוּטִי וְלֹא מָטוּ לְגַבְרָא דְּמַצְפָּרָא כְּרָד. (ב"ב צב,ב)  
*Sixty runners ran [after him], but they did not overtake the man who had eaten (breakfast) in the morning.*

\* In post-Talmudic Hebrew, the adjective רָהוּט is used. The phrase עֲבָרִית רָהוּטָה means *fluent Hebrew*.

**רֹבָא** רַב  
the majority  
Follow the majority! (חולין יא, רע"א)

**רֹבְעָא**  
a quarter of a kav  
\* See the table of measurements in Appendix II.  
SEE: רַבִּיעִית

**רוּחַ** (רוח: רוּחַ, act. prt. רוּחַ, pass. prt. רוּחַ)  
it became relieved; התרחב  
it was at ease; it widened  
הואיל וְאַתָּא מִיָּרָא, הִשְׁתָּא רוּחַ עָלְמָא. (תענית כג, ורש"י)  
*Since rain has come, now the world is at ease.* (שם)  
SEE: אֲרוּחַ

**רוּחָא**  
רוח  
ampleness; profit; comfort; ease  
מעיקרא הוּא עֵיילי בַּהּ בְּדוּחָא, וְהִשְׁתָּא עֵיילי בַּהּ בְּרוּחָא.  
(בבא בתרא נג,א)  
*Initially they would go through it (= the hole in the fence) with difficulty, but now they go through it with ease.*  
SEE: אֲרוּחַ

**רוּמָא** "הִטְלָה"; קוּשִׁיָּא  
"the hurling" (of one source against another); a contradiction  
מאי רוּמָא? (כתובות לז,א)  
*What is the contradiction?*  
SEE: קוּשִׁיָּא, רָמָא

**רַחֲמִים** (רחם: רַחֲמִים, אֹהֶב)  
loving\*  
לֹא לִידוֹן אִינִישׁ דִּינָא לְמָאן דְּרַחֲמִים לִיה וְלֹא לְמָאן דְּסָנִי לִיה.  
(כתובות קה,ב)  
*One should not judge the case of [a person] whom he loves nor of [a person] whom he hates.*  
\* This is the meaning of the verb in the binyan as in Targum Onkelos (ויקרא יט:ו) וְיָרַח. In the binyan, it means *he pitied, he showed mercy*, like the פֻּעַל in Hebrew.  
קא מרחם מִר אַעֲנִיָּא (מועד קטן כח, סע"א)  
*you show mercy to a poor man*

**רַחֲמִי** רַחֲמִים  
mercy; compassion  
עֲלוּתָא רַחֲמִי הִיא (ברכות כז, סע"א)  
*prayer is [a request for Divine] mercy*  
SEE: בָּעָא

**רַחֲמָנָא** הַרְחֵמְנוּ; הַתּוֹרָה  
the Merciful (God); the Torah  
May the Merciful save us! (תענית ט,ב)  
SEE: רַחֲמָנָא לִיעֲלָנוּ and the next entry.

**רַחֲמָנָא אָמַר** הַתּוֹרָה אָמְרָה  
The Merciful (God) said; the Torah said  
For an example, see the more common רַחֲמָנָא אָמַר.

**רִיבָה** (רבי פֻּעַל: מְרַבֵּה, prt. לְרַבּוֹת, inf.)  
he included; he widened (the scope of a halakha)  
This verb indicates that a Biblical text has an extra word or letter that teaches a certain point.  
"אַתָּה ה' אֱלֹהֶינוּ תִּירָא" — לְרַבּוֹת תִּלְמִידֵי חֲכָמִים. (פסחים כב,ב)  
ע"פ דברים ויג)  
*"You shall revere the Lord your God" — [the word that is written] to include [reverence towards] Torah scholars.*  
SEE: רַבִּי, הַבִּיא, אִיִּתִּי

**רִיבָה וּמִיעוּט וְרִיבָה רִיבָה הַכֹּל**  
[Scripture] extended and limited and extended — it has (thereby) included everything.

This statement is one of the rules of Biblical interpretation (מִדּוֹת) of R. Akiva that are used to interpret halakhic passages. According to R. Akiva, this sequence of terms in the Torah that are regarded as extensions and limitations, respectively, leaves the general category intact with the exclusion of only that which is clearly exceptional.

**בְּרִייתָא**: הַגּוֹזֵל שְׂדֵה מַחְבִּירוֹ וְשָׂטְפָה נָהָר, חַיִּיב לְהַעֲמִיד לוֹ שְׂדֵה — דְּבָרֵי ר' אֱלִיעֶזֶר ...  
**תְּלִמּוּד**: ר' אֱלִיעֶזֶר דְּרִישׁ רִיבּוּי וּמִיעוּט. "וְכַחַשׁ בְּעִמִּיתוֹ" — רִיבָה, "בְּפִקְדוֹן אוֹ בְּתִשּׁוּמַת יָד" — מִיעוּט, "אוֹ מִכָּל אֲשֶׁר יִשְׁבַּע ... (וְשָׁלַם אֹתוֹ)" — חֵזֶר וְרִיבָה: רִיבָה וּמִיעוּט וְרִיבָה — רִיבָה הַכֹּל. מאי רִיבָה? רִיבָה כָּל מִילָּה. וּמַאי מִיעוּט? מִיעוּט שְׁטָרוֹת. (שבועות לז,ב ע"פ ויקרא הכא,כד)

**BARAITHA**: [If] one steals a field from his fellow man and (then) a river flooded it, he is obligated to restore a field to him — [these are] the words of R. Eliezer ...  
**TALMUD**: R. Eliezer expounds extensions and limitations. "And he falsely denied [something of] his fellow man" — [this expression] extended [the law]; "regarding a charge or a loan" — [this] limited [its scope]; "or anything about which he may swear ... (he must pay for it)" — [this] extended once again: [Scripture] extended and limited and extended — it has (thereby) included everything. What has it included? It has included everything. But what has it excluded? It has excluded documents (which are unlike the particulars stated in the pasuk since their value is not intrinsic).

**רִיבּוּי; רִיבּוּיָא/רִבּוּיָא\***  
(1) much; majority  
בְּדִרְבָּנוּ נִמְי רִבּוּיָא הוּא דְּבָעִינוּ (יבמות פב, סע"א)  
*even with regard to [a prohibition] of Rabbinic status, it is a majority that we require*

(2) an inclusion; an extension  
This term denotes an amplification of the scope of a halakhic category through an apparently extra expression, word or letter in a Biblical text.  
"וְכָל בְּהֵמָתָהּ" רִיבּוּיָא הוּא. (בבא קמא נד,ב ע"פ דברים הי"ד)  
[The Biblical expression] "and all your animals" is an inclusion (of work done by all animals into the prohibition of labor on the Sabbath).

\* The first form is Hebrew, and the second is Aramaic.  
SEE: מִיעוּט

**רִיבּוּי וּמִיעוּטִי** רִבּוּיִים וּמִיעוּטִים  
[the rules of Biblical interpretation through] extensions and limitations (according to the system of R. Akiva, e.g., רִיבָה וּמִיעוּט וְרִיבָה)  
SEE: כְּלָלִי וּפְרָטִי

**רִיבְעָא** רַבַּע  
one-fourth; a quarter  
**רִיפְתָּא** לָחֶם; כֶּכֶר  
bread; loaf  
he ate bread (תענית כ, סע"ב ועוד)  
SEE: כָּרַד

**רִישׁ גְּלוּתָא** רֹאשׁ הַגּוֹלָה  
"the chief of the exile"; the exilarch  
The authority of this leader of the Babylonian Jewish community was recognized by the government. In some cases, he participated in halakhic discussions in the beth midrash.  
בָּעָא מִינֵיהּ רִישׁ גְּלוּתָא מְרַבֵּה בַּר הוּנָא (שבת קטו,ב)  
*the exilarch asked Rabba b. Huna*

**רִישָׁא** (ריש: רִישָׁא, abs. and constr. רִישָׁא)  
הָרֵאשׁ  
This word often serves as a technical term denoting the first (or earlier) clause of the text under discussion — usually a mishna or a baraita, but occasionally a Biblical passage or an amora's statement. This term is used in contradistinction to סִיפָא, the latter (or last) clause. Occasionally, both רִישָׁא and סִיפָא are contrasted to מְצִיעֶתָא, the middle clause.  
SEE: מְצִיעֶתָא, סִיפָא

**רִישָׁא ר' ... וְסִיפָא ר' ...**  
הָרֵאשׁ הוּא (לְפִי ר' ...) וְהַסּוֹף הוּא (לְפִי ר' ...) ...  
Does the first clause (in the mishna or baraita follow the opinion of) R. ..., while the latter clause (follows the opinion of) R. ....?!

This formula usually constitutes a rhetorical question that points out that two clauses in the same text are inconsistent with each other — unless they are viewed as the opinions of two different tannaim. In response, either the divided authorship is reluctantly accepted, or the contradiction between the two clauses is reconciled according to the opinion of one of the tannaim.  
ר' ישמעאל ור' עקיבא בב"מ מא,א  
For an example — see מא,א  
\* Occasionally, this formula is not a rhetorical question, but it presents an interpretation of the text under discussion.  
רבי והחכמים בעירובין לד,ב  
For an example — see לד,ב  
SEE: אָתָּאן לִי, תִּבְרָא

**רָמָא** (רמי: רָמִי, prt. לְרַמֵּי, fut. רָמִי, imp. לְרַמֵּי, inf.)  
(1) הִשְׁלִיךְ; זָרַק; הִטִּיל  
he threw; he thrust  
רָמָא לִיה תּוֹרָא (נדה לג,ב)  
*he thrust before him an oz (= served him some beef)*

(2) הִטִּיל; הִקְשָׁה  
he pitted (one source against another); he pointed out a contradiction (between two sources)  
This verb is frequently used in presenting a contradiction between two mishnayoth, between two baraitoth, between a mishna and a baraita, between two p'sukim, between two halakhic statements of the same amora, or between the Masoretic reading (= the קרי) and spelling (= the כתיב) of the same Biblical word.

רָמָא לִיה תּוֹרָא, רָמָא לִיה מִתְנִייתָא אַחְדָּי. (נדה לג,ב)  
*he thrust before him an oz (= served him some beef), (and) he pointed out a contradiction between two mishnayoth before him*

ר' זִירָא רָמִי מִתְנִייתִין אַבְרִייתָא, וּמַשְׁנִי. (גיטין כז, סע"ב)  
*R. Zera points out a contradiction between our mishna and a baraita, and he resolves [it].*

ר' אַבְהוּ רָמִי: כְּתִיב: "זָכָר וְנָקְבָה בְּרָאם", וְכְתִיב: "כִּי בְּצַלֵּם אֱלֹקִים עָשָׂה אֶת הָאָדָם". (ברכות סא,א ע"פ בראשית חב, טו:)  
*R. Abbahu points out a contradiction: It is written (in the Torah): "Male and female He created them (plural)," and it is written: "For he made man (singular) in the image of God."*

וְרָמִי דְּר' יוֹחָנָן אֲדָרִי יוֹחָנָן, וְרָמִי דְּרִישׁ לָקִישׁ אֲדָרִישׁ לָקִישׁ? (עירובין יא, סע"א)  
*Pit [this halakhic statement] of R. Yohanan against [another halakhic statement] of R. Yohanan, and pit [this halakhic statement] of Resh Lakish against [another halakhic statement] of Resh Lakish!*

רַב פָּפָא רָמִי: כְּתִיב: "כִּי יִתֵּן", וְקָרִינוּ: "כִּי יִתֵּן". (בבא מציעא כב, רע"ב ע"פ ויקרא יא,לח)  
*Rav Pappa points out a contradiction: It is written (in the Torah): "if he will place" (usually read יתן), but we read: "if it will be placed."*  
\* This verb does occur in Biblical Hebrew, for example:

## ש

the sons of Noah], he lists prohibited acts; [but] he does not list mitzva acts that one must perform.

\* This term is not identical with a תעשה, which must be formulated negatively in the Torah. For example, an איסור עשה or a לא תעשה is not a תעשה; nevertheless it is a prohibited act, which can be described as עשה ואל תעשה.

SEE: לא תעשה, קום ועשה

SEE: בשיבובתיה

## בשיבובתיה

## שבוע

(1) (a period of) seven years\*

היה שכיר שבת, שכיר חודש, שכיר שנה, שכיר שבוע — נותן לו שכר שבת. (בבא מציעא נח,א)

If [a worker] was hired by the week, by the month, by the year, or by seven years — [his employer] must pay him wages for the Sabbath.

(2) week

This is the common Biblical meaning.\* It is also found in the Mishna and Talmud — mostly in passages dealing with the laws of ritual purity. Otherwise a week is usually שבת (as in the previous example).

מיטמאין בשבוע אחד, שהוא שבעת ימים (משנה נגעים ג,ד) they may become ritually unclean for one week, which is seven days

\* In the Book of Daniel, there are some instances where שבוע means a seven-year period.

an activity prohibited on the Sabbath or on a festival by decree of the ḥakhamim; a Rabbinic Sabbath prohibition

אמירה לנכרי שבות. (שבת קנ,א) Telling a non-Jew [to perform a forbidden labor on the Sabbath] is a Rabbinic Sabbath prohibition.

SEE: גזירה

שביש (שבש פעל: משבש, prt. שביש, inf. הטעה) he declared erroneous; he found fault with

ומאי חזית דמשבשת קראי? שביש מתניי? (יומא עא,א) But on what basis do you find fault with [the order of] the p'sukim? Find fault with [the order in] the mishna!

\* Our printed versions read מתניתא, which usually means baraita, but the Munich Manuscript has מתניי, which could be read מתניתין, our mishna. The latter reading seems better, because it is a mishna that is under discussion in the Talmudic passage.

SEE: משבשתא, שבשתא

שאל (שאל: שאל, prt. לשאל, fut. למישאל, inf. למישאל) (1) שאל; העלה שאלה

he asked; he posed a halakhic problem

אתא שייליה לרב יוסף. (שבת צט, רע"ב) He came (and) posed it (= the halakhic problem) to Rav Yosef.

(2) שאל; בקש וקבל חפץ מחבירו להשתמש בו חנם ולהחזירו באותו מצב

he borrowed (articles to be used and returned intact)

הווא גברא דשאל נרגא מחבריה ... (בבא מציעא צו, סע"ב) There was a man who borrowed an ax from his fellow man ...

SEE: אושיל, זף

שאלין תלמוד לומר

שאלין/שני prt. (שני)

it is different; it is exceptional שונה This word is used to present a distinction that resolves a difficulty or a contradiction between two sources. The expression שאלין, it is different in that case, is very common.

מר סבר [על ...] למפרע משמע ... מיתבי ... נטלו לצאת בו, אומר: "אשר קדשנו במצותיו וצונו על נטילת לולב!" שאלין התם דבעידנא דאגבהה, נפק בה. (פסחים ז,א)

One (amora) holds that [the use of the preposition על before a verbal noun] implies that an event took place in the past. They refute [from this baraita]: Once he has taken it (= the lulav) in order to fulfill his obligation with it, he should recite: ... "Who has sanctified us with His commandments and commanded us about the taking of the lulav" (hence it would appear that על anticipates the act that he is about to perform)! In that case (= lulav) it is different, for at the very moment he lifted it up, he had already fulfilled his obligation.

שאלין אומר

SEE: שאלין אומר

שבע/שבע f. שבע

seven

שב ואל תעשה\* "stay put and don't do!" an act that one must refrain from performing; a prohibited act

כי קא חשיב שב ואל תעשה, קום ועשה לא קא חשיב. (סנהדרין נח, סע"ב)

When [the tanna lists the seven mitzvot that apply to

will; desire

For an example — see רצון

רצון

רצון

רשאי (רשאה, f. רשאי, m. pl.)

entitled; permitted\*

החובל בעצמו, אף על פי שאינו רשאי, פטור. (בבא קמא צ,ב; משנה פ"ח מ"ו)

One who wounds himself, even though he is not permitted [to do so], is exempt [from punishment].

\* In one mishna (according to our texts) this word is used to mean obligated. One of the Tosafists explained this word in the same way in some other cases as well.

ערכין כח, סע"ב רש"י ותוס' ושטמ"ק שם: משנה פ"ח מ"ז.

רתח\* (רתח: רתח, prt. למרתח, inf.)

he boiled; he became angry רתח; קעס

איהו אי רתח אי לא רתח. (קידושין לב,א)

I will see whether he becomes angry or not.

\* The phrase רתח ריתחא is used in Modern Hebrew in the sense of in a moment of rage, whereas we find in the Talmud (כתובות קו,א; ובבא קמא סו,ב ורש"י שם) that it means at the time of (Divine) wrath = during an epidemic.

the horse and its rider סוס ורכבו רמה בנים (שמות טו,א; כא) He threw into the sea.

איכא דרמי להו מירמא, גברא אגברא קא רמית, קשניא, SEE: שדא, רמינא, ורמינהו

ורמינהו (= ורמי+אניהו) וקטל אותם:

"And pit them (against each other)!" But note the contradiction between them!

This term is used by the Talmud to introduce a contradiction between two sources — usually, of equal authority, e.g., two tannaitic statements or two p'sukim.\*\*

For an example — see קשניא.

\* In our printed editions of the Talmud, ורמינהו, with a masculine-plural suffix, is the common form, but older editions and manuscripts read ורמינהי, with a feminine-plural suffix, e.g., in שבת כא,ב. Since the suffix them, usually refers to mishnayoth and baraitoth whose gender is feminine, the spelling ורמינהי appears to be more correct.

\*\* See: "למימרא" ד"ה. There are, however, some exceptions, e.g., שבת כא,א where this term introduces a baraita that contradicts an amora's halakha. (יד מלאכי ס' רן)

SEE: קמא

appraisal [of damages by the court must be made in terms of] money

\* The first form is Hebrew, and the second is Aramaic and is also presented as a separate entry below.

garlic

שום<sup>3</sup>; תומא\*

קקליפת השום\*\* (משנה מקואות פ"ו מ"ט)

like [the thinness of] the skin of garlic

\* The first form is Hebrew, and the second is Aramaic.

\*\* In the Talmud (e.g., נח, א, נח) and in later Hebrew, this phrase is sometimes used metaphorically to indicate worthlessness.

an estimate; an appraisal; שום שומא<sup>1</sup>  
evaluated property

שומא הדר (בבא מציעא לה, סע"א)

Evaluated property [that was confiscated in payment of a debt] returns [to its owner].

SEE: שום<sup>2</sup>

שומא<sup>2</sup> בליטה בעור הגוף

mark; mole (on a person's skin)

שומא סימן מובהק הוא. (בבא מציעא כז, ב)

A mole is [regarded as] a clear sign of identification.

שונאיהן של ישראל

"the enemies of Israel" (= Israel)

This is a euphemism for the Jewish people. It is used in passages that condemn them to severe punishment.

באותה שעה נתחייבו שונאיהן של ישראל כלניה שהחניפו את אגריפס. (סוטה מא, ב ע"פ כתי" בתוספתא ז:טז: "נתחייבו ישראל")

At that moment "the enemies of Israel" became liable to extermination because they flattered Agrippa.

שונאיהן של תלמידי חכמים

"the enemies of Torah scholars" (= Torah scholars)

Like the previous entry, this is a euphemism.

For an example — see ש"ס ו"ט.

שופרא יפי beauty; the beautiful

שופרד לנשי (ב"מ פד, א) May women have your beauty!

שופרי שופרי (פסחים ג, ב)

"the beautiful of the beautiful" (= the best quality)

שוקא חוץ the market; outside

אי לא תורה, כמה נחמן בר אבא איקא בשוקא. (קידושין לג, סע"א)

Were it not for Torah [learning], there are a number of [people named] Nahman b. Abba (like me) outside.

שחט (שחט: שחיט. prt. לשחוט, fut. למישחט. inf.)

he slaughtered שחט

דלמא בשכין פגומה שחטין? (חולין ג, ב)

Perhaps he is slaughtering with a defective knife?

שָׁוִי and they are equal; and they (both) agree

This word is used to introduce a halakha that is agreed to by two tannaim who have just expressed their disagreement about a related halakha in the (same) mishna or baraita.

ועושה תבשיל מערב יום טוב וסומך עליו לשבת. בית שמאי אומרים: שני תבשילין, ובית הלל אומרים: תבשיל אחד. ושון בדג וביצה שעליו שהו שני תבשילין. (ביצה טו, ב: משנה ב:א)

And one may prepare a cooked dish from before the festival (that occurs on Friday) and rely on it for the Sabbath (that is, as part of his preparations for the Sabbath meals).\* Beth Shammai says: Two cooked dishes [are required], while Beth Hillel says: One cooked dish. And they [both] agree with regard to fish [cooked] with egg on it that they are [considered] two cooked dishes.

\* This procedure is known as עירוב תבשילין.

שום<sup>1</sup>

(1) name; category; a [Biblical] prohibition

In the Targumim,\* שום is the standard Aramaic translation of the Hebrew noun שם. It has entered Mishnaic Hebrew with the above meanings, like שם. For examples, see שם.

The noun שום is also used with prepositional prefixes and after the preposition על:

לשום for the sake of; for the purpose of  
לשום אישות (קידושין ד, סע"ב) for the sake of marriage

משום in the name of; because of;  
under the category/prohibition of

For examples, see משום.

משום ש-; משום ד- because

For an example — see משום ד- the Aramaic form.

על שום ש- in commemoration of  
[the fact] that; because

קרור — על שום שמררו המצריים את חיי אבותינו במצרים. (פסחים קטז, רע"ב: משנה פ"י מ"ה)

A bitter herb [is eaten at the Seder] — in commemoration of [the fact] that the Egyptians embittered the lives of our ancestors in Egypt.

(2) any; any trace of

Unlike שם, שום is sometimes used in this sense in a negative context.\*\*

שום קורבה אסור (שבת יג, סע"א) any intimacy is forbidden

\* In Yemenite editions of Onkelos, it is vocalized שום.

\*\* This usage has become common in post-Talmudic Hebrew and in Modern Hebrew, in such expressions as שום דבר and בשום אופן.

שום<sup>2</sup>; שומא\* an estimate; an appraisal

שום קשר (בבא קמא יד, רע"ב: משנה פ"א מ"ג)

but R. Hanina came along (and) "cast an az into it" (= he refuted the halakhic ruling).

SEE: קמא

שָׁדָר\* (שדר פעל: מְשָׁדֵר, prt. לִישְׁדֹר, fut. שְׁדֹר, imp. לְשְׁדֹר)

he sent שָׁלַח (inf. לְשַׁלֵּחַ)

לתקוני שדרתיד — ולא לעוותי! (קידושין מב, רע"ב וש"נ) I sent you to benefit [me] — not to cause [me] injury!

\* The verb שָׁדָר is used in Modern Hebrew to mean he broadcasted. Thus רשות השידור is the Broadcasting Authority. SEE: שָׁלַח

שָׁהָא (שהי: שְׁהִי, prt.)

he waited; he delayed שָׁהָא

שָׁהָא למוצאי שבת שיעור למקבריהו (בבא מציעא מא, א) he waited after the conclusion of the Sabbath long enough to bury them (= the coins)

שָׁהִי (שהי פעל: מְשָׁהִי, prt. לְשָׁהִי, fut. לְשָׁהִי, inf.)

he delayed (something);

he permitted delay

כל שהוי מצוה לא משהי. (יבמות לט, סע"א)

We surely do not permit any delay of [the performance of] a mitzva.

שוּגָג שֶׁוּגָג SEE: שוגג

שווה equal; equivalent; worth

שווה פרוטה (קידושין ב, רע"א: משנה פ"א מ"א)

worth a p'ruta (= a small coin)

פיו וליבו שוין. (משנה תרומות פ"ג מ"ה) "His mouth and his heart are equal" (= He says what he has on his mind.)

שָׁוָר (שור)

he jumped; he leaped קָפָץ; דָּלַג

חזיה ריש לקיש ושור לירדנה אבתריה. (בבא מציעא פד, א) Resh Lakish saw him (= R. Yohanan) and jumped into the Jordan [River] after him.

שָׁוִי (שוין, f.s. שוין, m. pl.)

worth; valued שוין (1)

מעיקרא שוין זוזא, ולבסוף שוין ארבעה. (בבא מציעא מג, א) It was originally worth one zuz, but eventually it was worth four.

שווה זול (2) worth its price; inexpensive; cheap

איידי דצור אתו דשוין חמרא (עבודה זרה לד, רש"י שם) they came through Tzor (= Tyre) where wine is inexpensive

שָׁוִי (שוין פעל: מְשָׁוִי, prt. לְשָׁוִי, fut. לְשָׁוִי, inf.)

he made עָשָׂה

עָשָׂה ליה [his] agent. (ב"מ כב, א)

SEE: מְשָׁוִי

seventeen שִׁבְרָה/שִׁבְרָה שְׁבַע עָשָׂר

seventeen שִׁבְרָה/שִׁבְרָה f. שְׁבַע עָשָׂר

seven שְׁבַע/שֶׁב f. שְׁבַע

seven שְׁבַע/שְׁבַע שְׁבַע

seventy שְׁבַעִים

שָׁבַק (שבק: שְׁבִיק, prt. לִישְׁבֹק, fut. שְׁבֹק, imp. לְמִישְׁבֹק)

he left aside; he abandoned הֵנִיחַ

ורב שביק מתניתין ועבד דבריתא? (בבא קמא צו, ב) But does Rav abandon our mishna and rule in accordance with a baraita?!

he permitted; he allowed הֵנִיחַ

לא שְׁבַקְתִּיהָ גִלְוִי רִישָׁה (שבת קנו, ב) she did not allow him to uncover his head

שְׁבַשְׁתָּא שְׁבִיבוּשׁ; טעות confusion; an error

ואמר רבא: ... שְׁבַשְׁתָּא מְמִילָא נִפְקָא. רב דימי מנהרדעא

אמר: ... שְׁבַשְׁתָּא — קִינָן דְּעָלָא, עָלָא (בבא בתרא כא, סע"א)

And Rava said: ... an error goes away by itself. Rav Dimi from N'hard'a said: ... once an error has entered, it has entered (and cannot easily be eradicated).

SEE: מְשַׁבְּשָׁתָא, שְׁבִישׁ

שָׁבַת the Sabbath; a week\*

שָׁבַת שָׁחַל תְּשַׁעָה בָּאָב לְהִיּוֹת בְּתוֹכָהּ (תענית כו, רע"ב: משנה פ"ד מ"ז) the week during which Tish'a b'Av falls

\* This meaning is also found in the Torah: שְׁבַע שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה (ויקרא כג:טו) they must be seven complete weeks. SEE: שְׁבִיעִי

שָׁגָג (שגג: שוּגָג, prt.) he erred; he transgressed

out of ignorance (of the halakha)

בשוּגָג לא קנסוהו רבנן (שבת ג, סע"ב) for transgressing out of ignorance the hakhamim did not punish him

SEE: מְזִיד

שָׁגָגָה an unintended wrongdoing

דבר שחייבין על ... שגגתו חטאת (סנהדרין סו, רע"א: משנה פ"ז מ"ח)

an offense [whose perpetrators] are liable to [bring] ... a sin offering (when it is) an unintended wrongdoing

SEE: זָדוֹן

שָׁדָא (שדי: שְׁדִי, act. prt. שְׁדִי, pass. prt. לִישְׁדֹי, fut. שְׁדֹי)

שְׁדִי (inf. לְמִישְׁדֹא, imp.)

he threw; he cast הִשְׁלִיךְ; זָרַק; הִטָּל

הא מילתא הואי בידו, ואתא ר' חנינא שָׁדָא ביה נרגא. (ראש השנה יג, סע"א וסוכה יב, רע"א ורש"י שם)

This matter was "in our hand" (as a halakhic ruling),

\*\* Also appearing in the Talmud is the Hebrew noun שִׁלַּח, *hide*, and the Aramaic nouns שִׁלְחָא, *hide*, and שִׁלְחָא, *a remover of hides*.

## שִׁלְחוּ מִתָּם

שִׁלְחוּ מִתָּם (a message) from there  
This expression introduces a communication from the halakhic authorities in Eretz Yisrael to those in Babylonia.

שִׁלְחוּ מִתָּם: הִזְהִירוּ בְּמִנְהַג אֲבוֹתֵיכֶם בִּידֵיכֶם! (ביצה ד, סע"ב)  
They sent (a message) from there: Give heed to the custom of your ancestors [which you have received] "in your hands!"

שִׁלְיָא (שִׁלְיָא, constr. שִׁלְיָא, with suffixes - שִׁלְיָא, pl.)  
agent; deputy;  
representative

שִׁלְחוּ שֶׁל אִדָּם כְּמוֹתוֹ (קידושין מא, ב ושי"נ)  
[an act performed by] the agent of a person is like [an act performed by] himself

\* The first form is Hebrew, and the last forms are Aramaic.

שִׁלְיָא (שִׁלְיָא, pass. prt.)  
stripped  
For an example — see שִׁלְחָא.

שִׁלְיָא לְהוֹלֵכָה  
an agent for delivery  
(usually of a bill of divorce)

In a divorce, the "hand" of the husband's agent is legally regarded as the "hand" of the husband. Accordingly, the wife is not legally divorced until the bill of divorce comes into her possession (or that of her agent\*). Until that moment, the husband can still retract, even though he has already handed the document to his agent.

גיטין סב, ב. For an example — see שִׁלְחָא.  
\* Her agent is called a שִׁלְיָא לְהוֹלֵכָה. See that entry below.

שִׁלְיָא לְקַבֵּלָה  
an agent for receiving  
(usually a bill of divorce)

In a divorce, the "hand" of the wife's agent is legally regarded as the "hand" of the wife. Accordingly, the wife is legally divorced as soon as her agent receives the bill of divorce from the husband (or from his agent\*) — irrespective of where the wife happens to be at that moment. Thereafter, the husband cannot retract, even though the document has not actually reached her.

גיטין סב, ב. For an example — see שִׁלְחָא.  
\* His agent is called a שִׁלְיָא לְהוֹלֵכָה. See that entry above.

שִׁלְיָא צִיבּוּר; שִׁלְיָא דְּצִיבּוּרָא  
"the representative of the congregation";  
the leader of public prayer; the cantor; the reader

שִׁתָּא/שִׁתָּא שִׁשִּׁים sixty

שִׁתָּא שִׁשָּׁה עָשָׂר sixteen

שִׁתָּא/שִׁתָּא שִׁשָּׁה עָשָׂר f. sixteen

שָׁכַב (שָׁכַב: שָׁכַב, act. prt., שָׁכַב, pass. prt.)  
he lay; he slept; he died מת  
For examples, see שִׁתָּא and שִׁתָּא.

שָׁכַב מֵרַע "שָׁכַב חוֹלָה"; חוֹלָה אָנוּשׁ  
someone gravely ill; a dying man

דְּבָרֵי שָׁכַב מֵרַע כְּכַתּוּבֵין וְכַמְסוּרֵין דְּמִן. (גיטין טו, א ושי"נ)  
The instructions of a dying man [have the same force] as if they were written and delivered.  
SEE: מֵרַע

שָׁכִיחָא (שָׁכִיחָא, pass. prt.)  
found; common; frequent  
שִׁקְרָא שָׁכִיחָא; קוּשְׁטָא לֹא שָׁכִיחָא. (שבת קד, א)  
Falsehood is common; the truth is not common.

\* This word is often used as an adjective in Modern Hebrew.  
SEE: מִלְתָּא דְּלֹא שָׁכִיחָא לֹא גָזְרוּ בָּהּ רַבָּנֵינוּ, אֲשֶׁכַּח.

שָׁל  
In Biblical Hebrew, שָׁל never appears as an independent word. Instead, we find -שָׁל, as in *the flock of her father*, and (rarely) the form -שָׁל prefixed to a noun, as in *the bed of (King) Sh'olomo*. In manuscripts of the Mishna and the Talmud, -שָׁל still occurs as a prefix — whereas in almost all printed editions it has become a separate word. In some instances, a definite article, which was indicated by the vowel under the ל, has become lost in this process.

יְדוּ שְׁלֵגֵנִי\* (משנה שבת פ"א מ"א ע"ב כתי"י קאופמן. בדפוס: יְדוּ שְׁלֵגֵנִי)  
the hand of the poor man  
\* The ל indicates that it means יְדוּ שְׁלֵגֵנִי.

שִׁלְחוּ  
SEE: שִׁלְיָא

שִׁלְחָא (שִׁלְחָא: שִׁלְחָא, a. prt., שִׁלְחָא, p. prt., לִישְׁלַח, fut.);  
שִׁלְחָא (שִׁלְחָא: שִׁלְחָא, inf. לִישְׁלַח, prt.)

(1) שִׁלְחָא he sent; he sent a message\*  
שִׁלְחָא לְהוּרִי יְהוֹשֻׁעַ לְבֵי מְדֻרְשָׁא (ברכות כח, א)

R. Y'hoshua sent (the following) message to (the scholars in) the beth midrash

(2) שִׁלְחָא he took off (clothes or hide); he undressed; he stripped\*\*

שִׁלְיָא עֲרֻטְלָאֵי וְרַמֵּי מִסָּאנִי (כתובות סה, רע"ב ורשי"י שם)  
stripped naked but wearing shoes

\* In א"ט, סע"ז, this verb is used in the sense of *sending a message*, in contrast to שִׁלְחָא, which appears just before it in the sense of *sending an object*.

שִׁלְיָא\* constr.

סוף the end of; the conclusion of  
אָמַר רַב כְּהָנָא: הָוָה יִתְבַּנֵּא בְּשִׁלְיָא פִּירְקָהּ דְּרַבָּא ... (בבא מציעא סד, א ורשי"י שם)  
Rav Kahana said: I was sitting (in the audience) at the conclusion of Rava's lecture ...

\* This Aramaic noun is also used in Modern Hebrew, where it is often spelled שִׁלְיָא.

שִׁינּוּיָא תִירוּץ  
resolution (of a difficulty); answer  
For an example — see the next entry.

שִׁינּוּיָא דְּחִיקָא תִירוּץ דְּחִיקָא  
a forced reply; a strained solution

שִׁינּוּיָא דְּחִיקָא לֹא מְשַׁנֵּין לָךְ. (בבא קמא קו, א ושי"נ)  
We do not respond to you (with) a forced reply.  
SEE: שִׁנְיָא

שִׁנְיָא  
Two different explanations have been offered for this term (of affection) that Sh'muel uses when addressing his distinguished student, Rav Y'huda b. Y'hezkel.\*

(1) שִׁנְיָא; גְּדוֹל הַשָּׁנִים having large teeth

(2) שִׁנְיָא sharp; keen (in Torah learning)  
ברכות לו, א ושי"ע. For an example — see שִׁנְיָא.  
\* Both explanations and etymologies are given by R. Nathan of Rome in his *Arukh*.

שִׁעְבוּד; שִׁעְבוּדָא שִׁעְבוּד

שִׁיפּוּלִי\* constr. שִׁיפּוּלִי

the edge of; the hem of; the bottom of  
וְנָקְטִי לִיהּ בְּשִׁיפּוּלִי גְלִימָהּ (תענית כג, ב)  
take hold of him by the hem of his garment

\* This Aramaic noun is also used in Modern Hebrew, where it is often spelled שִׁפּוּלִי.

שִׁיפּוּרָא שׁוֹפָר  
Besides the blowing on Rosh HaShana, the sound of the shofar was sometimes used to herald an important announcement.

נָפַק שִׁיפּוּרָא מִבֵּית רַבָּן גַּמְלִיאֵל דְּשָׁכִיב. (ב"מ נט, סע"ב)  
The [sound of the] shofar issued forth from Rabban Gamliel's house [indicating] that he had died.

שִׁירָא מָשִׁי silk

שִׁירָא/שִׁירָאִין בְּגָדֵי מָשִׁי silk garments  
רַב הוּנָא קָרַע שִׁירָאִי בְּאַנְפֵי רַבָּה בְּרִיהּ (קידושין לב, א)  
Rav Huna tore silk garments in front of his son Rabba

שִׁית f. שִׁשׁ six

שִׁתָּא שִׁשָּׁה six

בְּשִׁבּוּתָהּ/שִׁבּוּתָהּ בְּשִׁבּוּתוֹ; בְּשִׁבּוּתוֹ  
in his vicinity; in his neighborhood

הָנְהוּ בְּרִינְיָא דְּהוּוּ בְּשִׁבּוּתָהּ דְּר' מֵאִיר ... (ברכות י, רע"א)  
There were some outlaws in the vicinity\* of R. Méir ...  
\* Literally: "in his vicinity, that of R. Méir"

שִׁבְסָר/שִׁבְסָר שִׁבְעָה עָשָׂר seventeen

שִׁבְסָר/שִׁבְסָרִי שִׁבְעָה עָשָׂר f. seventeen

שִׁטָּה<sup>1</sup> (שִׁטָּה, pl.)  
line; row  
הָרְחִיק אֶת הַעֲדִים שְׁנֵי שִׁטָּין מִן הַתֵּב — פְּסוּל. (ב"ב קסב, א)  
[If the signatures of] the witnesses were placed two lines away from the text [of the document], [the document] is invalid.

שִׁטָּה<sup>2</sup>; שִׁטָּתָא  
a line of reasoning; system; opinion; a (halakhic) position

קָם אֲבֵי בְּשִׁטָּתָהּ דְּרַבָּא. (שבת צב, א)  
Abbayé adopted the (halakhic) position of Rava.  
\* The first form is Hebrew, and the second is Aramaic.  
SEE: מוֹחֲלַת הַשִּׁטָּה

שִׁינְיָא (שִׁינְיָא, f. שִׁינְיָא, m. pl.)  
belonging; subject (to); connected (with)  
שִׁינְיָא בְּמִצְוֹת (בבא קמא טו, רע"א)  
subject to the commandments

שִׁינְיָא\* (שִׁינְיָא: שִׁינְיָא, fut. לִישְׁנִיל, prt.)  
he asked; he borrowed שָׁאַל  
\* This verb in the binyan has the same meaning as the קל form, שָׁאַל. For an example, see that entry.

שִׁינְיָא (שִׁינְיָא, prt.)  
rubbing  
שִׁינְיָא לֵהּ לְבָרְתָּהּ בְּגוֹהַרְקֵי דְּעֶרְלָה (פסחים כה, ב ורשי"י שם)  
[Rabina] was rubbing his daughter\* (for medicinal purposes) with the undeveloped fruit of "orla" (= fruit of a tree less than three years old)  
\* Literally: "her, his daughter"

שִׁינְיָא (שִׁינְיָא: שִׁינְיָא, prt.)  
he left out; he omitted; he left over

בְּשָׂדָה לֹא שִׁינְיָא וְלֹא מִידֵי (בבא בתרא סב, ב)  
in the field [itself], he has not left over anything at all  
SEE: תָּנָא וְשִׁינְיָא

שִׁינְיָא/שִׁינְיָא שִׁינְיָא  
caravan  
אִיקָא שִׁינְיָא דְּאִזְלֵי וְאִתּוֹ הָתָם (בבא קמא קיב, סע"ב)  
there are caravans that come and go there  
\* The first two forms are Hebrew, and the third is Aramaic.

שִׁינְיָא/שִׁינְיָא שִׁכָּר  
an intoxicating beverage; beer  
מָה לְקַדּוּשֵׁי אֲשִׁיכָרָא? (פסחים קז, א)  
What is the halakhic ruling [with regard] to reciting kiddush over beer?

and one may state neither a halakha nor an aggada in a house of mourning.

SEE: שמעטא

### שמותי מתלמידי שמאי\*

a disciple of the school of Shammai

היאך מניחין דברי חכמים ועושין כר' אליעזר — חדא: דר' אליעזר שמותי הוא, ועוד: יחיד ורבים, הלכה כרבים... (שבת קלב, ור"ח, ורש"י, ותוס' שם: ע' נדה זב, ורש"י, ותוס', ותוס' הרא"ש שם)

how can they disregard the opinion of the Hakhamim and follow [the opinion] of R. Eliezer — (in view of the following facts) firstly: that R. Eliezer is a disciple of the school of Shammai, and furthermore: [when] an individual [authority disagrees] with many [authorities], the halakha follows the many...?!

\* This explanation is preferred by R. Hananel, the Arukh, and the Tosafot. Another explanation, *ezcommunicated*, is given by Rashi and mentioned in the Arukh. According to the latter explanation, see שמעטא and שמט.

שמט (שמט: שמיט. prt.)

he removed; he detached

אדהכי והכי שמיט ואכיל פירי. (בבא בתרא קסט, רע"ב)  
In the meantime he would be removing the fruit and eating [it].

שמה ... (שמה ... f.)

[As for] ... its name is ...; ... is considered valid

כיבוש יחיד שמה כיבוש. (גיטין ח, רע"ב)  
The conquest (of additional territory) by an individual is considered a valid conquest (and thus this territory becomes an integral part of Eretz Yisrael).

SEE: שם

משמיה ד- "משמו של"; בשם

"from his name, [that] of ..."; in the name of  
ויתייב רב חסדא וקאמר משמיה דרב הונא ... ותו יתיב רב חסדא וקאמר משמיה דנפשיה ... (פסחים קאב)  
Rav Hisda was sitting and expounding in the name of Rav Huna ... and subsequently Rav Hisda was sitting and expounding in the name of himself (= in his own name) ...

SEE: ... משום ר' ...

משמיה דגמרא בשם מסורת

quoting an accepted tradition (current in the beth midrash)

ר' מאיר ... מעשר ראשון אסור לזרים ... מאי טעמיה דר' מאיר? אמר רב אחא בריה דרבא משמיה דגמרא (יבמות פה, טע"ב-פז, רע"א ורש"י שם)

R. Méir ... The first tithe is forbidden to non-Kohanim ... What is R. Méir's reason? ... Rav Aha the son of Rabba stated, quoting an accepted tradition

SEE: גמרא

R. Banna'a used to say: [As for] anyone who engages in the study of Torah for his own sake, his Torah will become an elixir of life for him.

SEE: שום

משם ראיה

[Can you really bring] a proof from there?!

This rhetorical question is used in the following situation: A halakhic issue is the subject of controversy between two tannaitic opinions expressed in a baraita. One tanna attempted to support his halakhic opinion by citing evidence from a specific incident that took place in tannaitic times (or, in some cases, from a pasuk). With the rhetorical question *משם ראיה*, another tanna introduces a refutation of that proof. In his refutation, the latter tanna argues that the incident (or pasuk) cited is not analogous to the case under halakhic debate.

משנה: סוכה גבוהה למעלה מעשרים אמה פסולה, ור' יהודה מקשר. (סוכה ב, רע"ב: משנה פ"א מ"א)

תלמוד: אמר ר' יהודה: מעשה בהילני המלכה שהיתה סוכתה גבוהה מעשרים אמה, והיו זקנים נכנסין ויוצאין לשם ולא אמרו לה דבר. אמרו לו: משם ראיה?! אשה היתה ופטורה מן הסוכה. (שם ב, ע' שבת כט, ורש"י)

MISHNA: A sukkah more than twenty cubits tall is invalid, but R. Y'huda declares [it] valid.

TALMUD: R. Y'huda said: There was an incident involving Queen Heleni\* whose sukkah was taller than twenty cubits, and the elders were entering it and departing from it and said nothing (against its validity). [The Hakhamim who invalidated such a sukkah in the mishna] said to him: [Can you really bring] a proof from there? She was a woman and [thus] exempt from [the mitzva] of sukkah.

\* This queen was a convert to Judaism.

השמד; שמדא\* the destruction (of Judaism)

\* The first form is Hebrew, and the second is Aramaic.

SEE: גזירת מלכות

שמועה

(1) report

שמועה רחוקה (מועד קטן כ, א)  
a report [of a death received thirty days] late

(2) tradition

הוא אומר מפי השמועה, והו אומרין: כך הוא בעינינו. (סנהדרין פח, טע"א)

He states: [My halakhic opinion is based] upon tradition, and they state: This is [how the halakha seems to be] in our eyes (= based upon our own reasoning).

(3) halakha

ואין אומרים שמועה והנדה בבית האכל. (מ"ק כג, רע"א)

שם (שום: שייים prt) שם; העריך; אמד  
he estimated; he appraised; he evaluated  
בדניק שיימין. (בבא קמא ו, ז, א)  
We appraise (the damage) from [the best property of] the victim.

שם; שום; שמא\*

(1) name\*\*

שמא בשמא מיהלף. (גיטין יא, א ע"פ כת"י)  
[One] name is interchanged with [another] name.

(2) a halakhic category; a halakhic principle

לא מן השם הוא זה, אלא משום ... (פסחים פד, א)  
This is not because of the halakhic principle (just cited), but because of (this halakhic principle) ...

(3) a Biblical prohibition; a pasuk

כל הכובש שכר שכיר עובר בחמשה שמות הללו ועשה. (בבא מציעא קיא, א)

Anyone withholding the wages of a hired man transgresses these five Biblical prohibitions and [one] positive commandment.

... לוקין ומשלקין, שלא השם המביא לידי מכות מביא לידי תשלומין. (מכות ד, טע"א ורש"י שם: משנה פ"א מ"ב)  
[These witnesses who have been convicted of false testimony] are flogged and must (also) pay compensation, because the pasuk that subjects them to lashes is not [the same pasuk] that subjects them to monetary compensation.

\* The first form is Hebrew, the second is used in both Hebrew and Aramaic, and the third is Aramaic.

\*\* השם (with the definite article) often denotes the name of God, as in לט, ב, יומא.

SEE: שום, לשם ש-, (ל)שם

בשם in the name of; on behalf of

כל האומר דבר בשם אומרו מביא גאולה לעולם. (אבות פ"י מ"ו; מגילה טו, א)

Anyone who quotes a statement in the name of its author is bringing redemption to the world.

\* The sixth chapter of Pirké Avot, which is also known as *פרק קנן תורה*, is not an integral part of the Mishnaic tractate but a collection of baraitoth.

SEE: משום, משמיה ד-

just as

SEE: כשם ש-

לשם/לשום "for the name of";

for the sake of; for the purpose of

כל מעשיו לשם שמים (ביצה טז, א)

All his actions [were done] for the sake of Heaven.

לשם is often used with personal-pronoun suffixes:

for his/its own sake

for her/its (f.) own sake

היה ר' בנאה אומר: כל העוסק בתורה לשמה, תורתו נעשית לו סם חיים. (תענית ז, א)

שליח ציבור מוציא את הרבים ידי חובתו. (ראש השנה לג, ב)  
The leader of public prayer  
performs the duty in behalf of the congregation (who listen to his recitation of the Amida).

\* See note under חזן.

\*\* The first form is Hebrew, and the second is Aramaic.

שלים\* (שלם: שלים. pass. prt.) נגמר; השלים

it was finished; it was completed

ושלים עיבודתא בפלגא דיומא (בבא מציעא עז, א)  
and the work was completed in half a day

\* A plural form of the active participle, *שלמים*, also occurs a few times with the same meaning.

שלים (שלם פעל: משלם. prt.) לשלם, fut. שלים, imp.

he paid

לשלומי (inf. שלם)  
ממון מעלמא בעי שלומי ליה (גיטין ג, רע"ב)  
he must pay him the full value

בשלמא "בשלום"; נוה הדבר

"at peace"; it is appropriate; it is reasonable  
This term is generally used to introduce a difficulty, as in the next entry.\*

\* In א"ר מז, טע"א — it introduces a halakhic problem, as sometimes does.

SEE: אי אמרת בשלמא

בשלמא ... אלא .... נוה הדבר ... אלא ...

[This] is reasonable (with regard to one case or according to one opinion), but (regarding the other case\* or according to the other opinion\*\*)

בשלמא שומר חנם משתבע דלא פשע בה, אלא שומר שכר — אמאי משתבעו כי לא פשע נמי, שלומי בעי? (ב"מ פב, טע"ב)  
[The case of] the unpaid watchman is reasonable [for] he swears that he was negligent with regard to it (= that for which he accepted responsibility), but about what would the paid watchman swear? Even if he was not negligent, he must pay!

בשלמא לאפיי ניהא, אלא לרבא קשיא? (בבא בתרא יז, ב)  
It is appropriate according to [the opinion of] Abbaye, but according to Rava it is difficult!

\* In this usage, this formula functions like the entry תינח.  
\*\* In this usage, this formula functions like the entry הניחא.  
\*\*\* The words *בשלמא* and *ניהא* reinforce each other.

שלף (שלף: שלף. prt.) למשלף. (inf.)

שלף (שלף פעל: משלף. prt.) שלומי. (inf.)

שלף; חלץ; הוציא; עקר

he took off; he removed; he uprooted

אמר ליה רב קהנא לשמואל: ממאי דהאי "וחלצה נעלו מעל רגלו" מישלף הוא ...? (יבמות קב, ב)

Rav Kahana said to Sh'muel: Where is the proof that this [expression] "and she shall perform 'halitza' on his shoe from his foot" means "removing" ...?

**שְׁמַע** (שמע: שְׁמַע act. prt., שְׁמַע pass. prt., לישמע fut. שְׁמַע, imp. למשמע inf.) שְׁמַע he heard; שְׁמַע he listened; he accepted; he derived

For examples, see the next three entries.

SEE: מאן שמעת ליה דאמר, ברייתא/מתניתא לא שמיע ליה, לא שמיע לי כלומר לא סבירא לי

### שְׁמַע מִינָהּ שְׁמַע מִמֶּנָּהּ לְמַד מִמֶּנָּהּ

**Deduce from it!** (= There is proof from here!) This expression introduces an inference that the Talmud has drawn from the text of a mishna, a baraita, or an amora's halakha. Sometimes the expression is repeated after the inference for emphasis.

שְׁמַע מִינָהּ: [שְׁמַע] בְּעֵי הַסִּידָה. שְׁמַע מִינָהּ! (פסחים קח, טע"א) Deduce from it: [A waiter] is required to recline [at the Seder table]. Deduce from it!

SEE: אלא לאו

### שְׁמַע מִינָהּ תִּלְתָּ

**Deduce from it three!** שְׁמַע מִמֶּנָּה שְׁלֹשׁ Three separate halakhoth may be derived from the statement or from the incident that has just been quoted in the Talmud.

For examples — see טע"א ושם ה, טע"א.

### שְׁמַע מִינָהּ תִּרְתִּי שְׁמַע מִמֶּנָּה שְׁתִּי

**Deduce (or "you may deduce") from it two** (halakhoth)! שְׁמַע מִינָהּ תִּרְתִּי שְׁמַע מִמֶּנָּה שְׁתִּי

In most instances, this assertion marks the conclusion of a proof that both of the halakhic points under discussion should be derived from the same pasuk.

(1) "וְטָמֵא טָמֵא וְקָרָא: טוֹמְאָה קוֹרְאָה לוֹ וְאֹמְרָת לוֹ: פְּרוֹשׁ! (2) הָיָה מִבְּעֵי לִיה לְכַתְּנָא: "וְטָמֵא טָמֵא וְקָרָא: פְּרוֹשׁ! לְהוֹדִיעַ צַעַר לְרַבִּים, וְרַבִּים מְבַקְּשִׁים עָלָיו רַחֲמִים. (3) אִם כֹּן, לִיכְתוּב: "וְטָמֵא וְקָרָא!" מֵאִי "וְטָמֵא טָמֵא"? שְׁמַע מִינָהּ תִּרְתִּי (מועד קטן ה, ע"פ ויקרא יג:מה)

(1) "And he (= the person suffering from tzara'ath) shall cry out: 'Unclean! Unclean!'" [Thus] impurity cries out [to the passerby] and tells him: "Keep off!" (2) That [Biblical passage] is needed by him for [the halakha] stated (in a baraita): "And he shall cry out: 'Unclean! Unclean!'" [Thus] he should make his distress known to the public, so that the public will pray in his behalf. (3) If so (= that only the latter halakha is indicated by this passage), let [the Torah] write: "And he shall cry out: 'Unclean!'" Why [does it write:] "Unclean! Unclean!?" You may deduce from it two (halakhoth)!

**שְׁמַעָא** \* שְׁמַעָא שְׁמַעָא an attendant; a servant (often a disciple serving his master)

מִסְתַּמֵּד וְאֵזֵל ר' יְנָאִי אֶתְפָּא דְר' שְׁמַלָּאִי, שְׁמַעָא. (בבא בתרא קיא,א) R Yannai [was] walking along leaning against the shoulder of R. Simlai, his attendant.

\* The verb שְׁמַעָא, he ministered to or he served, is also found in the Talmud.

### שְׁמַעָתָא (שְׁמַעָתָא pl.)

(1) שְׁמוּעָה; הֶלְכָּה a tradition; a halakha (or an explanation of a halakha) of an amora מִרְ אִמְרָ לִיה: לִימָא מִרְ שְׁמַעָתָא? וּמִרְ אִמְרָ לִיה: לִימָא מִרְ אִגְדָּתָא? (בבא קמא סב, ע"פ כת"י)

One said to him: Would the master say a halakha? But the other said: Would the master say an aggada?

תִּלְתָּ מִתְּנִיתָא וְתִרְתִּי שְׁמַעָתָא (נדה כו, טע"א וע"ר רש"י) three baraitoth and two (amoraic) halakhoth

עֲבַד רַב נַחֲמָן עֵיבָדָא גְבִי רִשׁ גְּלוּתָא בְּשְׁמַעָתָא. (ב"מ סו,א) Rav Nahman issued a halakhic ruling with regard to [the case of] the exilarch in accordance with his own halakha.

(2) לְמוּד הֶלְכָּה the study of halakha יוֹמָא חַד מְשַׁכְּתִיָּה שְׁמַעָתָא. (כתובות סב,ב)

On one occasion the study of halakha kept him (late). SEE: שְׁמוּעָה

**שְׁמַעָתִי** (שמעתי) "I heard"; I received (a halakha from my teachers)

זו לא שמעתי, כִּינָצָא בֵּה שְׁמַעָתִי. (מגילה כב, רע"א ועוד) I have not received [a halakha about] this [case]; I have received [a halakha about a case] similar to it.

### שְׁמַעִי

SEE: בִּי שְׁמַעִי

**שְׁמַתָּ** (שמת פעל: קִשְׁמַת prt., לְשַׁמַּת fut., לְשַׁמַּתִּי inf.) נָדָה; הִקְרִים he excommunicated; he banned

שְׁמַתִּיָּה וְעֲבָרִיָּה וְאֶכְרִיז אֲבִישְׁרִיָּה דְטָרְפָּה הוּא. (חולין יח,א) [The rabbi] excommunicated him (= the ritual slaughterer), removed him (from his job) and announced that his meat (that he had slaughtered) was "t'refa" (and hence forbidden to be eaten).

SEE: שְׁמוּתִי and its note

**שְׁמַתָּא/שְׁמַתָּא** נְדוּי excommunication

לִיהוּ הָיָה גְבִירָא בְּשַׁמַּתָּא! (מועד קטן יז,א) May "that fellow" (= you) be under excommunication!

\* On the same page, Rav and Sh'muel dispute the etymology of this word.

### שְׁנָא (שני: שְׁנָא/שְׁנִי prt.)

it differed; it was different; it made a difference שְׁנָה; הָיָה שְׁוֹנָה

For examples — see שְׁנָא and לָא שְׁנָא.

### שְׁנָאֵמָר

SEE: (שְׁנָאֵמָר)

**שְׁנָה** (שני: שוּנָה act. prt., שְׁנוּי pass. prt., יִשְׁנָה fut. לְשַׁנוּת inf.)

(1) he did [it] again; he repeated

חֵיב אָדָם לְקֹרֹת אֶת הַמְּגִלָּה בְּלַיְלָה וּלְשַׁנוּתָּהּ בַּיּוֹם (מגילה ד,א) a person is obligated to read the scroll (of Esther) at night and to read it again during the day

(2) he taught; he stated

שְׁנוּ חֲכָמִים בְּלָשׁוֹן הַמִּשְׁנָה. (אבות: ריש כ"י, "קנין תורה") The ḥakhamim taught in the language of the Mishna.

(3) he learned; he studied (the oral Torah)

אָמַר לוֹ: בְּנִי, קְרִיתָ? ... שְׁנִיתָ? (בבא בתרא ח,א) He said to him: My son, have you read (Scripture)? Have you studied (the oral Torah)?

(4) it was different\*\*

הוֹרוּ בֵּית דִּין, וְנָדְעוּ שְׁטָעָה, וְחִזְרוּ בָּהֶן ... וְהִלְךְ וְעָשָׂה עַל פִּיהֶן ... ר' אֶלְיעֶזֶר אָמַר: סָפֵק. אֵיזָהוּ סָפֵק? יִשָּׁב לוֹ בְּתוֹךְ בֵּיתוֹ — חֵיב: הִלְךְ לוֹ לְמִדְוֵית הָיִם — פְּטוּר ... מַה שְׁנָה זֶה מִן הַיּוֹשֵׁב בְּבֵיתוֹ? (הוריות גב, משנה פ"א מ"ב)

[If] the court ruled, and [then the judges] realized that they had erred and reversed themselves ... and he went and acted in accordance with their (original) ruling ... R. Eliezer says: There is a doubt (about his guilt). Which case is treated as a doubt (requiring him to bring a suspensive guilt offering, [if] he stayed in his house — he is obligated (to bring a suspensive guilt offering); [if] he went overseas — he is exempt .... How is this [person who went overseas] different from one who stays in his house?

\* See the note on the entry שָׁם (ב).

\*\* This meaning is occasionally found in Biblical Hebrew, as in אֲנִי ה' לֹא שְׁנִיתִי (מלאכי ג:ו)

כָּאן שְׁנָה רַבִּי, תִּבְרָא מִי שְׁשָׁנָה זֶה לֹא שְׁנָה זֶה, מְשַׁנָּה, תִּנָּא, SEE: (ב) מְחַלְקֵת שְׁנוּיָה

... שְׁנוּי (שני) they taught ...

This verb is used at the end of a sentence limiting the scope of a mishna or a baraita to particular circumstances. The limitation often resolves a difficulty.

מִשְׁנָה: הַעוֹבֵר לְפָנֵי הַתִּיבָּה בַּיּוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה — הַשְּׁנִי מִתְקַיֵּעַ. (ראש השנה לב,ב: משנה פ"ד מ"ז)

תִּלְמוּד: ... תִּקְיָעָה נְמִי נְעֻבִיד בְּרֹאשׁוֹן, מִשּׁוֹם דְּזִרְזִין מִקְדִּימִין לְמִצְוֹת! אָמַר ר' יוֹחָנָן: בְּשַׁעַת הַשְּׂמִיד שְׁנוּ. (שם)

MISHNA: [Regarding those] who pass before the ark (to lead the prayers) on the holyday of Rosh HaShana, the second one (who leads the Musaf prayer) directs the blowing (of the shofar).

TALMUD: ... let us have the blowing performed by the first one (who leads the Shaḥarith prayer), since the zealous perform mitzvot early! R. Yoḥanan said: They taught [this mishna] with regard to a time of

religious persecution (when the government forbade blowing the shofar in the morning).

SEE: לא שְׁנוּ אֵלָּא ... אֲבָל ...

SEE: שְׁנֵי

שְׁנֵי (שני פעל: מְשַׁנֵּי prt., לִישְׁנִי fut., לְשַׁנוּי inf.)

(1) תִּרְצָ he resolved (a difficulty); he answered אֵינִיבִיָּה כָּל הֵנִי תִּיּוֹבָתָא, וְשְׁנֵי לִיה כְּדִשְׁנִין. (ביצה יח, טע"א) He refuted him [with] all these refutations, and he answered him as we had answered.

(2) שְׁנָה he changed; he made a distinction מְדַשְׁנֵי קָרָא בְּדִיּוּרִיָּה (קידושין לה,ב ע"פ ויקרא יט:בז) since Scripture made a distinction in its [mode of] expression (by using a plural suffix in the first clause and a singular suffix in the second clause)

SEE: שְׁנוּיָא, מְחַוָּרָתָא

### שְׁנֵי כְּתוּבִים הֵבֵאִין כְּאֶחָד אִין מְלַמְדִּין\*

Two Biblical passages that present the same point do not teach (about other cases).

A analogy may not apply a halakha that has already been stated in two Biblical passages to other cases. Since the halakha had to be stated in both passages, neither passage was capable of extending the halakha to other cases.

נִהְיוּ שְׁנֵי וְעִין שְׁנֵי כְּתוּבִים הֵבֵאִין כְּאֶחָד, וְכָל שְׁנֵי כְּתוּבִים הֵבֵאִין כְּאֶחָד אִין מְלַמְדִּין (קידושין כד, טע"א ורש"י שם וש"נ ע"פ שמות כא:כ"ז)

Let [the cases of] "a tooth" and "an eye" (where their deprivation causes a heathen slave to go free) be two Biblical passages that present the same point, and whenever two Biblical passages present the same point, [they] do not teach [about other cases, e.g., regarding the deprivation of other limbs]!

If it can be shown that the cases in the two passages are significantly different from each other so that it was indeed necessary for the halakha to be stated in both passages, then the analogy may indeed be applied to other cases.

צְרִיקָא: דְּאִי קְתִיב רַחֲמָנָא שׁוֹ, הָיָה אֲמִינָא אֲפִילוּ שׁוֹ דְּחֻלָּב, קְתִיב רַחֲמָנָא עֵינָה וְאִי קְתִיב רַחֲמָנָא עֵינָה, הָיָה אֲמִינָא מַה עֵינָה שְׁנִבְרָא עֵינָה אִי כָּל שְׁנִבְרָא עֵינָה, אֲבָל שׁוֹ לֹא: צְרִיקָא. (קידושין כד, טע"א-רע"ב)

It is necessary: for if the Torah had written [only the case of] "a tooth," I would have said even [the deprivation] of a baby tooth [would cause the slave to go free, hence] the Torah wrote "an eye" (an organ that ordinarily lasts a lifetime); and if the Torah had written [only the case of] "an eye," I would have said just as an eye is created with him (= together with the rest of his body) so too every limb that is created with him [would cause the slave to go free], but [the deprivation of] a tooth [that develops later] would not.

he forgave

שָׁרָא לִיה מְרִיחַ! (יומא פו, א)  
May his Master forgive him (for his misdeeds)!

he began

(5) הַתְּחִיל  
מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ, שָׂרוּ חֲכִימֵי אֶמְלִיחוּ לְמִיחֵי קְסָרִיָּא (סוטה מט, סע"א: "משנה פ"ט מ"י")  
from the day the Beth HaMikdash was destroyed, the hakhamim began to be [only] like school teachers

he broke bread\*

(6) בָּצַע  
לְיִשְׂרָאֵל לֵן מֶרֶ: (ברכות מו, רע"א וע' רש"י שם)  
Let the master break bread for us!  
\* The noun שִׁירֹתָא, a meal, is also found occasionally.

one-sixth

שִׁשִּׁית \* שְׁתוּתָא \* שְׁתוּתָא  
\* The first form is Hebrew, and the second is Aramaic. See the table of fractions in Appendix II.

drinking

SEE: אִישְׁתִּי

SEE: שִׁיתִּין

he was silent  
SEE: אִישְׁתִּיק

(4) מַחֵל

(5) הַתְּחִיל

(6) בָּצַע

שִׁשִּׁית

שְׁתִּי

שְׁתִּין

שְׁתִּיק

שְׁתִּיק

שָׁקֵל

shekel

This silver coin or weight was equal to two silver dinars, i.e., half a sela\*, in Talmudic times.

\* The Biblical shekel, שָׁקֵל הַקֹּדֶשׁ, was double the value of the Talmudic shekel and equal to the Talmudic sela. Targum Onkelos consistently translates the Biblical word shekel as שקל, e.g., on לֵיג, שְׁמֹת. See the table of coins and weights in Appendix II.

שָׁרָא (שָׂרִי: שָׂרִי, act. prt. שָׂרִי, pass. prt. שָׂרִי, fut. שָׂרִי)  
(inf. לְשָׂרָא)

he untied; he unraveled

(1) הִתִּיר (קָשָׁר)  
שָׂרִי חַד, וְקָשַׁר חַד. (שבת עד, ב)  
He unties one [knot], and he ties another.

he solved; he settled

(2) פָּתַר  
שָׂרִי לִיה תְּגִירָה! ... (קידושין ע, רע"ב וע' רש"י שם)  
Settle his case ...!

he permitted

(3) הִתִּיר (אִיסוּרָא) נָתַן רְשׁוּת  
כָּל דְּאָסֵר לֹן רַחֲמֵנָא, שָׂרָא לֹן קוּוּתִיה. (חולין קט, ב)  
[For] everything that the Merciful (God) has forbidden to us [in the Torah], He has permitted us [something similar to it].

שָׁקֵל

שָׁקֵל

שָׁעֲבַד

It is necessary [to state both, and so their halakha can be applied to other limbs as well].

\* This rule is the majority view, held by the Hakhamim, but it is disputed by R. Y'huda in לה, א. Y'huda in לה, א. SEE: בָּנִין אָב

שָׁעֲבַד (עבד שָׁעֲבַד: משַׁעֲבַד, a. prt. משַׁעֲבַד, p. prt. משַׁעֲבַד)

שָׁעֲבִיד \* (עבד שָׁעֲבִיד: משַׁעֲבִיד, a. prt. משַׁעֲבִיד, p. prt. משַׁעֲבִיד)

he enslaved; he subjugated

שָׁעֲבִיד נַפְשִׁיה (ב"מ יג, רע"א)  
he subjugated himself  
\* The first verb is Hebrew, and the second is Aramaic.

שָׁעֲבִיד/שָׁעֲבִיד; שָׁעֲבִיד/שָׁעֲבִיד

subjugation; a mortgage; a lien

דָּבַר תּוֹרָה, אֶחָד מִלֵּוָּה בְּשִׁטָּר וְאֶחָד מִלֵּוָּה עַל פֶּה, גּוֹבֵה מִנְּקָסִים מְשׁוּעָבָדִים. מֵאִי טַעְמָא? שָׁעֲבִידָא דְאִוְרִיָּתָא. (ב"ב קע, ב)

According to Torah law, both a loan supported by a promissory note and an oral loan may be collected from subjugated properties. What is the reason? The [automatic] mortgaging [of properties to a debt] is [a halakha] of Biblical status.

\* The first forms are Hebrew, and the latter are Aramaic.  
SEE: נְקָסִים מְשׁוּעָבָדִים

שָׁפִיר

יָפָה; טוֹב (it is) well; (it is) satisfactory  
This adjective is often used at the end of a clause introduced by either אִמְרָתָא בְּשִׁלְמָא (ב, שלמא), or הִנִּיחָא.

אִי אִמְרָתָא בְּשִׁלְמָא מְשׁוּם כְּבוֹד אָבִיו — שָׁפִיר. (סנהדרין מח, א)  
If you agree that [this regulation was enacted] on account of respect for his father — [it is] well.

שָׁפִיר דָּמִי "דוֹמָה יָפָה", מִתֵּר

[it is] considered proper; [it is] permissible

כָּל מִיּוֹדֵי דְאֵתִי מְמִילָא שָׁפִיר דָּמִי. (שבת יט, סע"א)  
Everything (= every Sabbath labor) that occurs automatically is permissible.

SEE: דָּמִי

שָׁפִיר קָאָמַר לִיה/לְהוֹ יָפָה הוּא אוֹמַר לוֹ/לָהֶם

"He is telling him/them well!" He is refuting him (= his colleague) very convincingly!

Sometimes a mishna or a baraita presents a controversy between two tannaim in which one tanna poses an argument against his colleague that is not refuted. Thereupon the Talmud remarks that the tanna has indeed formulated an impressive argument against his colleague's position. By implication, the Talmud is asking what reply could have been presented by that colleague in his own defense. Then the Talmud proposes a possible defense that the latter tanna might have presented.

בְּרִייתָא: מֵאִמְתִּי מִתְחִילִין לְקָרוֹת שְׁמַע בְּעָרְבִין? ... ר' מֵאִיר אוֹמַר: מִשְׁעָה שֶׁהַכֹּהֲנִים טוֹבְלִין לְאָכּוֹל בְּתוֹרֵמָתָן. אָמַר לוֹ ר' יְהוֹדָה: וְהֵלֵא כְהֲנִים מִבְּעוֹד יוֹם הָס טוֹבְלִים?  
תַּלְמוּד: שָׁפִיר קָאָמַר לִיה ר' יְהוֹדָה לֵר' מֵאִיר: וְר' מֵאִיר הָכִי קָאָמַר לִיה: ... אָנָּה אָבִין הַשְּׁמָשׁוֹת דְּר' יוֹסִי קָא אָמְיָא, דְּאָמַר ר' יוֹסִי: בֵּין הַשְּׁמָשׁוֹת קָהָרַף עֵין — זֶה נִקְנֵס, וְזֶה יוֹצֵא, וְאִי אָפְשָׁר לְעַמּוֹד עָלֵיו. (ברכות ב, סע"ב)

BARAITHA: From when may we begin to recite the Sh'ma at night? ... R. Méir says: From the time the kohanim immerse themselves (just before twilight) in order to eat their t'ruma. R. Y'huda said to him: But don't the kohanim immerse themselves while it is still day?!

TALMUD: R. Y'huda is refuting R. Méir convincingly! But this [is what] R. Méir could say to him: ... I am speaking of "twilight" [according to the definition] of R. Yosé, for R. Yosé says: "Twilight" is as [long as] the twinkling of an eye — one (= night) enters, and the other (= day) leaves, and it is impossible to discern it. (Thus, the immersion of the kohanim takes place late enough to be termed "the time when people go to sleep," in accordance with בְּשָׁכְבָּךְ in the Torah.)

שָׁפִיר קָאָמַר

You are saying well!

This expression is used by one amora to express his agreement with the statement of his fellow amora.

For an example — see כתובות קט, ב.

שָׁקֵל (שָׁקֵל: שָׁקֵל, act. prt. שָׁקֵל, pass. prt. שָׁקֵל, fut. שָׁקֵל)  
he weighed; he balanced; he weighed out (in payment); he contributed (half a shekel); he considered

אֵין בֵּית דִּין שָׁקוֹל. (סנהדרין ב, רע"ב: משנה פ"א מ"ו)  
A court should not be weighted evenly. (= It should not have an even number of judges.)  
SEE: תָּקַל, the parallel Aramaic verb.

שָׁקֵל \* (שָׁקֵל: שָׁקֵל, act. prt. שָׁקֵל, pass. prt. שָׁקֵל, fut. שָׁקֵל, imp. לְשָׁקֵל, inf. לְשָׁקֵל)

he took

לְקַח; נָטַל  
שָׁקֵלָא טִיבוּתִיד וְשָׁדִיָּא אֲחִיזָרִין (בבא מציעא סג, רע"ב וש"נ)  
May your favor be taken and cast among the thorns!  
(= You are not doing me any favor!)

חַד שָׁקֵל וְטָרִי\*\* בְּחַדֵּי רַבִּיה (חגיגה יא, ב)  
one [student] "takes and gives" (= discusses the halakhic topic) with his teacher

\* Do not confuse this Aramaic verb with the Hebrew verb of the previous entry.

\*\* The Aramaic expression שָׁקֵלָא וְטָרִי, literally taking and giving, is used in Modern Hebrew in the sense of discussion, debate, or negotiations — just like the Hebrew וּמָתַן. Compare the English expression, give and take.

ותו לא מידי ועוד לא כלום.

There is nothing more [to be said about this issue].

This expression is used to signify the end of some Talmudic discussions.

For an example — see שם וש"נ ורש"י שם.

ותו ליכא והא איכא ואין עוד? והלא יש ...!

But are there no more? Behold there is ...! This formula introduces a difficulty: How could the tanna or amora declare that there is a specific number of instances of a certain phenomenon, when we have discovered (at least) one more instance?!

אמר רב הונא: בשלשה מקומות נחלקו שמאי והלל ... ותו ליכא? והא איכא: הלל אומר: לשמוע, ושמאי אומר: שלא לשמוע! (שבת טו,א)

Rav Huna said: In three places Shammai and Hillel disagreed ... But are there no more? Behold there is [the following instance]: Hillel says: One must lean [his hands upon the head of an animal sacrifice during a festival], and Shammai says: One must not lean [his hands during a festival]!

SEE: גו מתוך, גו

תוך

תוך כדי דיבור

within as much [time] as [needed for] an utterance

משנה: מי שאמר: "הריני נזיר", ושמע חברו ואמר: "נאני", ונאני — כולם נזירים. (נזיר כ, ב: משנה פ"ד מ"א) תלמוד: ריש לקיש ... אמר: והוא שהתפייסו כולן בתוך כדי דיבור. וקמה תוך כדי דיבור? כדי שאלת שלום. וקמה כדי שאלת שלום? כדי שאומר שלום תלמיד לרב ("שלום עליה, רבי"). (שם וש"נ)

MISHNA: [If] one said: "I hereby become a nazirite," and his friend heard [him] and said: "Me, too" [and another one said: "Me, too" — they are all nazirites. TALMUD: Resh Lakish said: Provided that all of them attached [their vow] within as much [time] as [needed for] an utterance. And how long is "within as much [time] as [needed for] an utterance"? As much as a greeting. And how long is "as much as a greeting"? As long as [it takes] for a disciple to greet his master (with the three Hebrew words: "Shalom to-you, my-master").

SEE: כדי מתוך

Let it prove! fut. 3rd pers. f.s. תוכיח

SEE: יוכיח

תומא

SEE: שומס

תור; תורא

(1) turtle-dove

תורין — גדולים קשרים; קטנים פסולים. (חולין כב, סע"א)

תדע\* fut. 2nd pers. m.s. (ידע)

You should know (that such is the case) ...

This term is used to introduce a proof that corroborates the halakhic statement or the explanation just now quoted in the Talmud.

אינו נהרג עד שיאמר: "כך הוא בעיניי", והן אומרים: "מפי השמועה". תדע, שהרי לא הרגו את עקבא בן מהללאל (סנהדרין פח, סע"א)

[A rebellious elder] is not executed unless he says: "Thus it [appears] in my eyes," and they (= his colleagues) say: "[Our ruling has been received] from tradition." You should know (that such is the case), for [the Sanhedrin] did not execute Akavia b. Mahalalel

\* The Talmud Yerushalmi uses the fuller form: תדע לך שהוא בן (ירושלמי סנהדרין פ"ח ה"א)

תהא fut. 3rd pers. f.s. (היי)

Let it be ...; Let it refer to ...

This term introduces a resolution of a difficulty that restricts the text under discussion to a particular situation.

היכי מצי סמיך? והא אמר ר' יוחנן: בתחלה הוא אומר: "ה' שפתי תפתח ...!" אמר ר' אלעזר: תהא בתפלת המנחה. (ברכות ט, סע"ב ע"פ תהלים נא:יז)

How can one connect [the b'rakha with the beginning of the Amida]? Did not R. Yohanan say: At the beginning [of the Amida] one must recite: ... R. El'azar said: Let it (= the duty to say: ... (ה' שפתי תפתח) refer to the afternoon service.

\* Nowadays, however, ה' שפתי תפתח is recited before every Amida.

תהי prt. (תהי; תהי imp.)

smelling

(1) מריח

תהי ליה בקנקניה (כ"ב כב,א ורש"י; שבת קח,א ורש"י שם) smell his vessel (to determine the quality of the wine) (= examine his Torah learning to determine whether he is really a Torah scholar!)

wondering

(2) תוהו; תמה

תהי בה ר' אלעזר. אמר ר' זיקא: מאי תהי ר' אלעזר? (עירובין סו,א ורש"י שם)

R. El'azar [was] wondering about it (= the halakha). R. Zera said: What is [the reason for] the wonderment of R. El'azar?

תו (= תוב)

שוב; עוד again; furthermore; in addition

לשנה תו איקלע לאתרין ... (פסחים קז,א) A year later he chanced upon our town again ...

ותו לא\* ושוב לא; ולא יותר

and no more; and no further

וליקט האי פסוקא ותו לא? (ברכות יב,ב) But let him say this pasuk and no more?!

\* This expression is also used in Modern Hebrew.

ת

This exclamation asserts that the apparent contradiction between two clauses of an anonymous mishna\*\* can be resolved only if one presumes that the clauses are really statements of different tannaim who are in disagreement.

משנה: המתכוין להוציא לפניו ובא לו לאחריו — פטור; לאחריו ובא לו לפניו — חייב. (שבת צב, רע"ב: משנה פ"י מ"ד) תלמוד: אמר ר' אלעזר: תברא! מי ששנה זו לא שנה זו (שם) MISHNA: [If] one intends to carry out [an object] in front of him, and it shifts [to be] behind him — he is exempt [from punishment]; [if he intends to carry it] in back of him, and it shifts in front of him — he is subject [to punishment].

TALMUD: R. El'azar said: There is a contradiction! The one who taught this (= that he is subject to punishment) did not teach that (= that he is exempt)!

\* We have translated תברא, contradiction, which is consistent with Rashi's comment on עה"ב, however, the word is an oath. His opinion is quoted by the Tosafot there and by R. Nathan of Rome in his Arukh. It is also possible to understand this form as an imperative of the verb תבר with a 3rd person f.s. suffix — either תברא or תברא — meaning split it (into two)!

\*\* In one extraordinary instance, the contradiction is between R. Meir's halakha as recorded in a mishna as opposed to a halakha of his in a baraita. See:

בבא מציעא פב,ב ושיטה מקובצת שם בשם ר' חננאל

תגא/תאגא

crown

(1) כתר

ודאשתמש בתגא חלף (מגילה כח,ב ורש"י שם: משנה אבות א:יג) and one who exploited the crown (of Torah learning) has passed (from the world)

(2) תג

crown = the crown-like portions of certain letters in a Torah scroll\*

מאי טעמא אית ליה תגא? (מנחות כט,ב ע' רש"י ותוס' שם) Why does [this letter] have a crown?

\* In the post-Talmudic work, מסכת סופרים, a תג is one of the crown-like decorations written on top of the letters שטטנז גץ

תדיר; תדירא\* constant; regular; frequent

תדיר ושאינו תדיר — תדיר קודם. (ברכות נא, סע"ב וע' זבחים פט, רע"א: משנה פ"י מ"א)

[As for a] constant [duty] and [one] not [so] constant — [the] constant [duty] takes precedence.

\* The first form is Hebrew, and the second is Aramaic.

תא imp. (אתי) בוא! come!

This imperative is often followed immediately by another imperative.

Come (and) see ...! (גיטין נז,א ועוד)

SEE: אתא

תא שמע בוא ושמע! Come [and] hear!

This expression introduces a mishna, a baraita, a pasuk, or an early amora's statement or practice that is quoted either as proof for the opinion of an amora, or as a resolution of a problem, or as a difficulty.

רב צלי של שבת בערב שבת — אומר קדושה על הכוס או אינו אומר קדושה על הכוס? תא שמע, דאמר רב נחמן אמר שמואל: מתפלל אדם של שבת בערב שבת ואומר קדושה על הכוס. (ברכות כז,ב)

Rav recited the Amida for the Sabbath on Friday — does one say Kiddush over a cup (of wine) or not (afterwards)? Come [and] hear, that Rav Nahman quoted Sh'muel saying: A person may recite the Amida for the Sabbath on Friday and say Kiddush over a cup (of wine).

תאגא

SEE: תגא

תבר (תבר; תבר act. prt., תבר pass. prt., ליתבר fut.)

he broke שבר

ה' תברא תבר! (בבא קמא יז, סע"ב) He broke a broken utensil (therefore he is not liable for the damage)!

SEE: תברא

תברא/תברא

(1) סתירה refutation; contradiction\*

מצדה תברא. (קידושין ע"ב; זבחים יג,ב) The refutation (of the analogy) "is at its side" (= is clear).

(2) שבר; צרה; אסון trouble; calamity

מאי קא גרים להו תברא? (עבודה זרה ב,א) What causes them the calamity?

(3) שובר

a document that "breaks" (= cancels) another document; receipt; voucher

שטרך אירקס לי. אכתוב לך תברא. (בבא בתרא קעא, ב) I lost your document (of indebtedness). I will write you a receipt.

\* See the next entry.

תברא/תברא\* מי ששנה זו לא שנה זו

There is a contradiction! The one who taught this (statement) did not teach that (statement)!

appropriate for the time when the Beth HaMikdash is standing, [but] in the time when the Beth HaMikdash will not be standing, what will become of them (since they will have no means to obtain forgiveness)?

\* Compare הניחא which introduces an objection on the grounds that a proposal is consistent with only one opinion.

\*\* The Divine response indicates that the Jewish people will obtain forgiveness through the *korbanot*.

SEE: (ו)התינה, (ב)שקמא

SEE: (ו)תסברא

תסיגי/תסיגי fut. 3rd pers. f.s. (סגי)

let it be enough תסיגי תהיה די  
But it should be enough for you with one!

תפנד fut. 2nd pers. m.s. (אפנד)

you will reverse תפנד  
SEE: לעולם לא תיפנד, איפנד, מוחלפת השיטה

תפוק fut. 3rd pers. f.s. (נפק)

it will go out; let it go out תפוק

תפוק ליה \* תפוק לאו ילמד אותה

let it be derived by him! let him derive it!  
This expression introduces the following difficulty: Why not derive the same point through a simpler or more fundamental reason, source, or interpretation — than the one that has been previously cited?\*

רמז לעדים זוממין שולקין מניין? ... ותפוק ליה מ"לא תענה" (סנהדרין יא, ומכות ב, ע"פ שמות כ"ג)

Where [in the Torah] is there an allusion to [the law that] false witnesses are (sometimes) subject to flogging? ... (In response, a complicated derivation is presented whereupon the Talmud asks:) But let him derive it (instead) from (the pasuk): "You shall not testify (falsely)" (since the standard punishment for violating a negative command is flogging)!

\* Occasionally, תפוק introduces an argument against the halakha that has been presented, as in רע"ב פד.

תיקו (= תיקום) fut. 3rd pers. f.s. (קום)

Let it stand! תעמד!  
This term appears at the conclusion of some Talmudic discussions to indicate that the problem that was under consideration remains unresolved.\*

Rav Pappa poses a problem: What is the halakhic ruling [about leaving the synagogue] between [the reading of one] pasuk and [another] pasuk? Let it stand.

תויבתא דרב פפא תויבתא, והילכתא כותיה דרב פפא תויבתא והילכתא! (עירובין טז, ב)

The refutation of Rav Pappa's opinion is a refutation, and the halakhic ruling is in accordance with Rav Pappa. [Is there both] a refutation and a halakhic ruling [in favor]?!]

\* According to Rabbeinu Hananel (quoted in the *Arukh*), R. Yitzhak Alfasi (גיטין פרק ז'), and Rashi (on ע"ב, א), usually indicates that a halakhic opinion has been clearly and definitely rejected; whereas קשיא [it is] difficult, does not mean that the difficult opinion must be rejected. For a different distinction — see the Rashbam in his commentary on רע"ב פד.

תילתא \* תילתא תהיה די לאחתא (בבא מציעא לט, ב)

we give one-third [of the estate] to the sister

\* See the table of fractions in Appendix II.

תימא/תימר fut. 2nd pers. m.s. (אמר)

you will say תאמר  
For examples, see תימא, תימא, and תימא.

תימה \* astonishment; wonder

כל דברך אינו אלא דברי תימה! (פסחים עב, ט"ב)  
All your words are nothing but words [that arouse] astonishment!

\* In Talmudic commentaries, this word is often used to introduce a difficulty, as in Tosafot סע"א.

תימצא SEE: תמצא

תינוק (תינוקות pl.) "a suckling"; child; boy

תינוקות של בית רבן schoolchildren  
אין מבטלין תינוקות של בית רבן — אפילו לבנות בית המקדש. (שבת קט, ט"ב)

We do not cause schoolchildren to neglect [their Torah studies] — even for the building of the Beth HaMikdash.

תינח fut. 3rd pers. f.s. (נוח)

תונח; תהא נוחה  
This term introduces the following difficulty: Whereas the statement or the explanation that has just been proposed fits one of the cases under discussion, it does not fit another case.\*

אמר לפניו: רבנו שלעולם! במה אדע? אמר לו: קחה לי עגלה משוקשת וגו'. אמר לפניו: רבנו שלעולם! תינח בזמן שביית המקדש קיים, בזמן שאין בית המקדש קיים מה תהא עליהם? (מגילה לא, ע"פ בראשית טו: ח"ט)

He (= Avraham) said before Him: Lord of the universe! By what (means) will I know (that my descendants can obtain forgiveness)? He said to him: Take me a heifer three-years old ....\*\* He said before Him: Lord of the universe! [That answer] is

usages in the Hebrew of the Talmud.

(1) the holy ark (containing Torah scrolls)\*\*

למה שליח ציבור יורד לפני התיבה? (ראש השנה לד, ב)  
Why does the leader of public prayer go down before the holy ark (and repeat the Amida)?

(2) word

הפוך את התיבה ודורשה! (שבת נה, ב ע"פ בראשית מט: ד)  
Reverse [the order of the letters in] the word (פחז) and interpret it (as the initials of several other words)!

\* The first form is Hebrew, and the second is Aramaic.

\*\* In this sense, התיבה is used with the definite article. In Talmudic times, the ark, which was also called the *table* or *desk* from which the reader leads the congregation in prayer is sometimes called the *תיבה*.

תיבעי (= תתבעי) fut. 3rd pers. f.s. (בעי אתפעל)

it will be a question; let it be a question  
In this sense, this verb usually refers to a halakhic problem and its application.  
For an example, see תיבעי לך כי תיבעי לך.

she/it should require תהא צריקה

אי אשתו היא, תיבעי גט! (יבמות קח, א)  
If she is (indeed) his wife, she should require a bill of divorce (in order to marry someone else)!

\* In certain tractates (נזיר, נדרים) indicates that a halakhic problem remains unresolved — just like תיקו in most tractates.

For examples — see רע"ב ורש"י שם.

SEE: איבעי, תיקו

תיהוי fut. 3rd pers. f.s. (הוי)

let it be; it will be תהא; תהיה  
For an example, see ... לימא תיהוי תויבתא דר'.

SEE: תהא

תויבתא

refutation; contradiction תשובה; סתירה  
Both תשובה and תויבתא — from the Aramaic תוב and the Hebrew שוב respectively — mean a response in the sense of a refutation, not a resolution.

For examples, see the next entry, and see the entry ... לימא תיהוי תויבתא דר'.

\* Occasionally, תויבתא is the equivalent of תשובה in the sense of return (to God), repentance, as in כג, ב.

תויבתא דר' ...

תשובה לר' ... קושניא [לדעתו] של ר' ...  
[This constitutes] a refutation of [the opinion of] R. ...

This expression rejects the opinion of an amora because of a contradiction from a mishna or a baraita. When the word תויבתא is repeated after the amora's name, it denotes that the refutation is final.\*

[As for] turtle-doves — large ones are fit [to be offered on the altar]; small ones are disqualified.

(2) line; row; turn

תורא ברא דשיפתיה (ברכות לט, א)  
the outer line (= the edge) of his lip

\* The first form is Hebrew, and the second is Aramaic.

תורא (תור) שור (abs.)

סוף סוף דמי תורא נעליא בעי לשלומי? (בבא קמא לו, א)  
Ultimately he must pay the value of a good ox!

תורגמן (= תרגמן)

(1) translator; interpreter

"על פי שנים עדים" — שלא תהא סנהדרין שומעת מפי התורגמן. (מכות ו, ב: משנה פ"א מ"ט ע"פ דברים יז:)

"Through the mouth of two witnesses" — so that the Sanhedrin not hear [evidence] from the mouth of the interpreter.

(2) speaker; the man who stood near the hakham who was lecturing and repeated the lecture to the audience in a loud voice

ור' תנניה בן עשביא לתורגמן ותורגמן השמיע לרבים (מיעד קטן כא, א)

and R. Hanania b. Akavia [spoke] to a speaker, and the speaker spoke aloud to the public

SEE: תורא, תרגם

תורף the substantive part (of a document)

This portion of a document spells out the particulars of the transaction: the names of the parties, the date, and — in a financial deal — the amount of money and a description of the merchandise involved.

שתקו שתוקי לבעל עד דכתביתו ליה לתורף דגיטא (גיטין פד, טע"ב)

keep the husband silent (from stipulating any conditions) until you write the substantive part of the bill of divorce

SEE: טופס

תותי תחת

יומא חד יתיב קא גריס תותי דיקלא (שבת קנו, ב)  
one day he was sitting, studying under a palm tree

This preposition is also used with personal-pronoun suffixes, chiefly:

תותיה תחתיו

\* This word, which is popularly pronounced תותי, is a shortened form of תותי (which seldom occurs).  
SEE: תתא, תתא

לכתחילה/לכתחלה

תובה; תיבותא

Besides the Biblical meanings of this noun — a box or (Noah's) ark — there are two additional

ב"פטר רחם" תלא רחמנא. (קידושין כט, ב ע"פ שמות לד: יט)



that one clause constitutes a general principle, while the other clause spells out the particulars.

משנה: ... נכסים שהן של בני ברית ... (ב"ק טז, טז) משנה א: תלמוד: למעוטי דנכרי. הא קתני לה לקמן: שור של ישראל שנגח שור של נכרי — פטור! תני והדר מפרש. (בבא קמא יג, רע"ב ע"פ כת"י)

MISHNA: ... property that belongs to children of the covenant ... [if damaged, compensation must be paid] TALMUD: Excluding [the property] of a non-Jew [from the law of compensation]. But did not [the tanna] state it later: [As for] an ox of a Jew that gored an ox of a non-Jew [the owner] is exempt [from paying compensation]?! [The tanna first] states [the general rule that only the damaging of property belonging to Jews requires compensation], and then he explains [the specifics].

\* "Since non-Jews do not hold a person responsible for his animal that caused damage, hence we rule according to their laws" (רמב"ם הלכות נזקי ממון פ"ח ה"ה). See also R. Menahem HaMeiri in *Beth HaB'hira* on this passage. SEE: פרושי קא מפרש

### תני חדא ... ותניא אידך ...

[תנא] שונה אחרת ... ושונה אחרת ...

[A tanna] teaches one [baraita] ..., whereas another [baraita] is taught ...

This formula presents two baraitoth that are apparently in direct conflict with each other. Subsequently, the Talmud resolves the contradiction.

תני חדא: העונה "אמן" אחר ברכותיו הרי זה משובח, ותניא אידך: הרי זה מגונה. (ברכות מה, סע"ב)

[A tanna] teaches one [baraita]: One who answers "Amen" after his own b'rakhoth is worthy of praise, whereas another [baraita] is taught: He is worthy of condemnation.

SEE: תנו רבנן ... תניא אידך ...

### קתני מיהת/מיהת ... הוא שונה מקל מקום ...

[The tanna] states at any rate ... Immediately after a fairly lengthy baraita has been quoted in full, this formula is used to introduce an excerpt from the same baraita, which constitutes a basis for the argument that is about to be presented.

משנה: המפקיד פירות אצל חבירו — אפילו הן אוכלין — לא יגע בהן. רבן שמעון בן גמליאל אומר: מוכרו בפני בית דין מפני שהוא כמשיב אבידה לבעלים. (ב"מ לח, א: משנה ג:) תלמוד: ... אמר ר' יוחנן: ... יותר מכדי חסרון — דברי הכל: מוכרו בבית דין ... מיתבי:

ברייתא: המפקיד פירות אצל חבירו והרקיבו, וזו והחמיצו, שמן והבאיש, דבש והדביש — הרי זה לא יגע בהן, דברי ר' מאיר; וחכמים אומרים: עושה להן תשנה ומוכרו בבית דין ... תלמוד: קתני מיהת: "פירות" — והרקיבו. מאי? לאו אפילו יותר מכדי חסרון? (שם)

\*\* In the very next line in this Talmudic passage, another baraita that begins אמר ר' יהודה is introduced by the term תניא, it is taught — apparently since the name of a tanna is mentioned at the outset. Compare תניא and its note.

SEE: תנו and its note.

### תנו רבנן ... תניא אידך ...

שנו חכמים ... שונה אחרת ...

The hakhamim taught ..., [and] another [baraita] is taught ...

This formula presents two baraitoth that deal with halakhoth that are related to each other. The halakhoth are complementary — not contradictory.

תנו רבנן: "לא תגנוב" — בגונב נפשות הקתוב מדבר ... תניא אידך: "לא תגנוב" — בגונב קמון הקתוב מדבר ... (סנהדרין פ"א ע"פ שמות כ"ט וויקרא י"ט:א)

The hakhamim teach: "Thou shalt not steal" — Scripture is speaking of stealing human beings (= kidnapping) ...; another [baraita] is taught: "Thou shalt not steal" — Scripture is speaking of stealing money ...

SEE: תני חדא ... ותניא אידך ...

תני imp. (תני) שנה ...! Read ...! State ...! This imperative proposes a textual correction or an interpretation of a mishna or baraita.

משנה: ואלו חייב להקריז: ... צבורי פירות ... (בבא מציעא כד, סע"ב: משנה פ"ב מ"ב) תלמוד: תני: צבור פירות! (שם כה,א)

MISHNA: And these are [the found articles that] one must announce: ... heaps of fruit ...

TALMUD: Read: "A heap of fruit!"

SEE: פוק תני לברא

### תני (תני: תנו pl.) prt.

שונה ר' חייא תני כוותיה דרב, וכולהו תנאי תנו כוותיה דשמואל. (פסחים ח, סע"ב)

R. Hiyya teaches [a baraita] in accordance with [the opinion of] Rav, while all the tannaim (= the experts at committing halakhoth to memory) teach [a baraita] in accordance with [the opinion of] Sh'muel

אדתני...ליפלוג וליתני בדיניה, הוא תני לה והוא אמר לה: SEE: פוק תני לברא

קתני (= קא+תני)

הוא שונה he teaches; [the tanna] states SEE: הכי קתני

### תני והדר מפרש שונה ואחר קד מפרש.

[The tanna first] states [the general rule], and then he explains [the specifics].

In response to the argument that two clauses of a mishna or a baraita are redundant, the Talmud sometimes resolves that difficulty by contending

between two tannaim that is about to be quoted.

אמר רב חונא לרבה ברבי: חטוף ובריד! למימרא דמברך עדיו מקמא דעני "אמן"? והתניא: ר' יוסי אומר: גדול העונה "אמן" יותר מן המברך! ... תנאי היא, דתניא: ... ממחריו למברך יותר מן העונה "אמן". (ברכות נג,ב)

Rav Huna said to his son Rabba: Seize [the cup of wine], and recite the b'rakha! Is it to say that the one who recites a b'rakha is superior to one who answers "Amen"? But is it not stated [in a baraita]: R. Yosé says: The one who answers "Amen" is greater than the one who recites the b'rakha! ... It is [a controversy between] tannaim, since it is stated [in another baraita]: ... the one who recites a b'rakha is rewarded more quickly than the one who says "Amen."

(2) In some instances, these expressions indicate that two anonymous mishnayoth or baraitoth that contradict each other represent the opinions of two different tannaim; hence there is no need to resolve that contradiction.

תנו: העובד עבודת כוכבים — עובד, אינו אומר, לא והאנו תנו: האומר אעבוד, אלך ואעבוד? ... רב יוסף אומר: תנאי שקלת מעלמא? תנאי היא, דתניא: האומר: בואו ועבדוני — ר' מאיר מחייב, ור' יהודה פוטר. (סנהדרין סא,א)

We have learned [in a mishna]: One who engages in idolatry [is executed] — serving [the idol], yes; saying [that he would do so], no. But have we not learned [in another mishna that if one says]: I will serve [idols] or I will go and serve ... [he is executed]?! ... Rav Yosef said: Have you eliminated tannaim from the world?! [This issue] is [a controversy between] tannaim, as it is stated [in a baraita]: If one says: Come and worship me — R. Méir declares [him] liable [to the death penalty], while R. Y'huda exempts [him].

SEE: לימא כתנאי, (ו)תני תנאי קתני תנאי

### תנו/תנו/תנו\* (תני) they taught; they stated

For examples, see the next two entries.

\* The vocalization and the explanation of this verbal form are somewhat controversial. It is popularly pronounced תנו and understood as a past tense — parallel to the Hebrew תנו, which probably influenced its pronunciation. According to the usual pattern in Aramaic, the past tense should be vocalized תנו — as the Yemenites pronounce it — or perhaps תנו. It is also possible to regard the תנו pronunciation as an Aramaic participle, the equivalent of the Hebrew שונים, teaching.

SEE: תניא להא דתנו רבנן, תנא/תנא

### תנו רבנן שנו חכמים the hakhamim taught

This expression usually\* introduces a baraita that begins with an anonymous statement.

תנו רבנן: המתפלל צריך שיקוין לבו לשמים. \*\* (ברכות לא,א) The hakhamim taught: One who is praying must direct his heart to Heaven ...

\* Occasionally, it introduces a mishna as in מ,א.

and stood at three — ... the seller may retract, but not the purchaser .... And the tanna taught: [If articles were sold as] inferior, and they turned out to be superior — the seller can retract, but not the purchaser.

\* According to Rabbenu Hananel (on מ,א) and R. Nathan of Rome in his *Arukh*, the first word is the noun תנא, the tanna, and תנא is a verb in the past tense, a variant of תנא, he taught.

\*\* According to Rashi (on מ,א) and the Rashbam (on the passage quoted above as an example), the first word is the verb תנא, (he) taught, and it should be vocalized accordingly. They explain תנא as a noun meaning our tanna, with the suffix תנא- used as the first-person-plural possessive pronoun, our.

SEE: תנא, תנא/תנא

### תנאי; תנאה\* a stipulation; a condition

מכדי כל תנאי מהיכא נמרינן? מתנאי בני גד ובני ראובן. תנאה דאפשר לקיימיה על ידי שליח כי התם הוי תנאה; תנאה דלא אפשר לקיימיה על ידי שליח כי התם לא הוי תנאה. (כתובות עד,א ע"פ במדבר לב:כט"ו)

Now from where do we derive [the validity] of any stipulation? From the stipulation [made by Moshe Rabbenu with the tribes of Gad and R'uven ("if the children of Gad and the children of R'uven will cross the Jordan with you, every man armed for battle before the Lord, and land shall be conquered before you — you shall give them the land of G'il'ad for a possession")].\*\* A stipulation where it is possible to perform it (= the transaction) through an agent as in that case (where Moshe was to give them the land through his agent Y'hoshua) is a [valid] stipulation; a stipulation where it is not possible to perform it (= the transaction) through an agent as in that case is not a [valid] stipulation.

\* The first form is Hebrew, and the second is Aramaic.

\*\* That stipulation is regarded as the prototype. Some of the other features that are also derived from this prototype are the following:

- (1) The stipulation must be doubled (תנאי כפול), so that it contains both a positive and a negative formulation, e.g., "If ... will cross the Jordan ...; but if they will not ..."
- (2) The positive clause must precede the negative clause (הן קודם ללאו), e.g., "If ... will cross ..." must precede "if they will not cross ..."
- (3) The if-clause must precede the principal clause (תנאי קודם למעשה), e.g., "If ... will cross ..." must precede "you shall give them ..."

### תנאי ק[מחלקת] תנאים

[It is] like [a controversy between] tannaim.

### תנאי היא [מחלקת] תנאים היא

It is [a controversy between] tannaim.

(1) These two expressions usually indicate that the halakha, quoted in the name of an amora — or the controversy between two amoraim — was already the subject of an earlier controversy

TALMUD: What does it [come to] teach us? We have [already] learned [this] once [in a previous mishna]: Three [men] who ate together are obligated to recite Birkath HaZimmun (and to say Birkath HaMazon together)!

SEE: אר אנו נמי תניא

### תניא להא דתנו רבנו

שנינו את זו ששנו חכמים.

We have [thus] stated [in the mishna] what the hakhamim have stated (in the baraita that is about to be quoted).

This expression introduces a baraita whose halakhic content is corroborated by the text of the mishna under discussion.\*

משנה: כל מצות הבר על האב — אבנים חייבין ונשים פטורות. (קידושין כט,א: משנה פ"א מ"ז)

תלמוד: תניא להא דתנו רבנו: האב חייב בבנו למול, ולקדושו, ולקדו תורה, ולקדו אשה, ולקדו אומנות; ויש אומרים: אף להשיטו במים. (שם)

MISHNA: All obligations toward a son [that are incumbent] upon a parent — men (= fathers) are obligated [to perform], and women (= mothers) are exempt [from them].

TALMUD: We have (thus) stated (in the mishna) what the hakhamim have stated (in the following baraita): A father is obligated to circumcise his son, and to redeem him (if he is the first-born child), and to teach him Torah, and to marry him off, and to teach him a trade; and some say: to teach him how to swim, too.

\* See Rashi's commentary on רע"ב יד, קמא יד.

תנייתוהו שניתם אותה you have learnt it  
With this word, an amora (chiefly Rav Shesheth) introduces a mishna or a baraita as comprising the solution to the problem that was posed to him. בעו מיניה מרב ששת: מנן הוה סימן או לא הוה סימן? אמר להו רב ששת: תנייתוהו: מצא כלי כסף ... הרי זה לא יחזיר עד שיתן אות או עד שיקו משקלו ... ומדמשקל הוה סימן, מדה ומנן נמי הוה סימן. (בבא מציעא כג, רע"ב)

They asked Rav Shesheth: Is number [considered] a mark of identification or not (for a person to return items that he found)? Rav Shesheth said to them: You have learnt it: [If] one found a vessel of silver ..., one should not return it unless [someone] identifies [it with] an identifying mark or states its weight accurately. And since weight is [considered] an identifying mark, size and number are also [considered] identifying marks.

תנינו we have stated; שנינו 1st pers. pl. תנינו we have learned; we have taught

(1) This term introduces a mishna\* from the same chapter — usually the very mishna that the

amora quotes in order to corroborate a statement of another amora. In some instances, the second amora rejects the proof.

For an example — see רע"א לא, בבא מציעא.

\* The feminine participle תניא is the proper form, agreeing with the feminine תניא, but the spelling תניא occurs frequently — perhaps as an abbreviation.

SEE: תניא

### תניא כותיה דר' ... שנויה כמו ר' ...

[A baraita] is taught like R. ...

This expression introduces a baraita that corroborates a statement of an amora.

תניא כותיה דר' יוחנן ... (בבא מציעא לד,א)

[A baraita] is taught like R. Yohanan ...

SEE: כותיה ד-

### תניא נמי הכי אף שנויה כך ...

[A baraita] is also taught thus ...

This expression introduces a baraita that corroborates a statement of an amora or a statement of the Talmud.

אמר אביי ... לקריאת שמע כותיקין, דאמר ר' יוחנן: ותיקין הו גומרין אותה עם הנך החמה. תניא נמי הכי: ותיקין הו גומרין אותה עם הנך החמה ... (ברכות ט,ב)

Abbayé said: ... regarding the reading of the Sh'ma, [we follow the practice] of the pious, as R. Yohanan stated: The pious would complete it (= the Sh'ma) at sunrise. [A baraita] is also taught thus: The pious would complete it at sunrise.

תניא (= תניא אבא) שנויה אני I teach

This word is used to introduce a baraita.

For an example — see רש"י שם שם שבת כג,ב.

תניא we have stated; שנינו 1st pers. pl. תניא we have learned; we have taught

SEE: תני

### תניא חדא זימנא שנינו פעם אחת ...

We have (already) learned (this) once ...!

תניא חדא — with or without זימנא — presents the difficulty that the halakha previously quoted is superfluous, since it has already been taught in the mishna or baraita about to be quoted. In most instances, the Talmud responds that there is a new element in the halakha quoted that was not mentioned in the mishna or baraita, and so it is not superfluous.

משנה: שלשה שאכלו כאחת אינו רשאי לילקק ... (ברכות נ, טע"א: משנה פ"ז מ"ד)

תלמוד: מאי קא משמע לן? תניא חדא זימנא: שלשה שאכלו כאחת חייבין לזמן (שם ע"פ פ"ז מ"א)

MISHNA: Three [men] who ate together are not permitted to split up [to recite Birkath HaMazon individually] ...

disagreement with the Hakhamim — not an explanation of their opinion)!

\* An exceptional usage of this term introducing a mishna occurs in ברכות לז,ב. See Rashi's commentary there.

תני ר' ... שנויה ר' ... R. ... teaches

This expression introduces an amora's presentation of a baraita. Especially common are תני ר' חייא as in ברכות חב,ב and תני רב יוסף and ברכות לז, טע"ב.

\* Baraitoth introduced in this manner are apparently not accorded the same authority as other baraitoth, for in some instances amoraim reject them.

### תני תנא קמיה דר' ... שנויה תנא לפני ר' ...

A tanna recites [a baraita] before R. ...

This formula introduces a baraita that a tanna (= an expert at committing statements to memory) recited before the Rosh HaYeshiva. The latter proceeds to explain the baraita, to object to it, to alter its wording, to supplement its teaching, to express agreement or disagreement with it, or to have his students comment upon it.

תני תנא קמיה דר' יוחנן: כל העוסק בתורה, ובגמילות חסדים, וקובר את בניו — מוחליו לו על כל עונותיו. אמר ליה ר' יוחנן: בשלמא תורה וגמילות חסדים, דכתיב ... אלא קובר את בניו — מנין? (ברכות ה, טע"א-רע"ב)

A tanna recites [a baraita] before R. Yohanan: Everyone who is involved in Torah [study], or in [acts of] loving-kindness, or who buries his children — their sins are forgiven. R. Yohanan said to him: [Regarding] Torah [study] and [acts of] loving-kindness it is correct, for it is written ..., but [regarding one] who buries his children — from where [is it derived]?

SEE: תנא

תניא it is taught שנויה (תני) pass. prt. f.

This term usually introduces a baraita\* with the name of a tanna mentioned before the first statement.

תניא: אמר ר' יהודה: כך היה מנהגו של ר' עקיבא ... (ברכות לא,א) [A baraita] is taught: R. Y'huda said: Such was the custom of R. Akiva ...

\* Occasionally, it introduces a mishna, as in יט,א.

\*\* On the other hand, the baraita quoted in the previous line of the Talmud is introduced by תני רבנו, since it does not begin with the name of a tanna.

SEE: ותניא

### ותניא אידך

שנויה אחרת and another [baraita] is taught

תני רבנו ... תניא אידך and תני חדא ... ותניא אידך \* See Note the difference between the two entries.

תניא דמסייעא לך שנויה שמסייעת לך ...

[A baraita] is taught that supports you ...

This expression introduces a baraita that one

MISHNA: [If] one deposits fruit for safekeeping with his friend — even if it is spoiling — [the latter] must not touch it. Rabban Shim'on b. Gamliel says: He should sell it under the supervision of the court because he is like someone returning a lost article to the owner.

TALMUD: ... R. Yohanan said: ... [if it is spoiling at] more than the normal rate of spoilage, [according to] the opinion of everybody: He should sell it under the supervision of the court ... They raise an objection:

BARAITHA: [If] one deposits fruit for safekeeping with his friend, and it has become rotten; wine, and it is soured; oil, and it became rancid; honey, and it turned rancid — [the latter] must not touch it, [according to] the opinion of R. Méir; but the Hakhamim say: He should remedy their [situation] and sell them under the supervision of the court ...

TALMUD: [The tanna] states at any rate: "Fruit ..., and it has become rotten." What [is the case]? Is it not referring to spoiling at more than the normal rate of spoilage (thereby contradicting R. Yohanan's statement that there is no controversy in such a case)?!

SEE: מיהא, מיהא

### ותני עליה ... (שנויה עליה) ...

and [the tanna of the following baraita] states on it ...

This expression introduces a baraita\* that supplements the mishna or the baraita that has just been quoted. The combination of the two texts is usually presented in order to point out a difficulty, a contradiction, or a proof.

אמר ר' יהושע בן לוי: כל מקום שאמר ר' יהודה "אימתי" במשנתו, אינו אלא לפרש דברי חכמים ... ו"אימתי" לפרש הוא? והא תנן: ואילו הו הפסולים: המשחק בקוביא ... אמר ר' יהודה: אימתי? בזמן שאין לו אומנות אלא היא, אבל יש לו אומנות שלא היא — הרי זה כשר. ותני עלה בגרייתא: וחכמים אומרים: בין שאין לו אומנות אלא היא ובין שיש לו אומנות שלא היא — הרי זה פסול! (עירובין פב, רע"א ע"פ משנה סנהדרין פ"ג מ"ג)

R. Y'hoshua b. Levi said: Wherever R. Y'huda said "when [does this apply]" in our Mishna — it is only [meant] to explain the words of the Hakhamim [which were quoted previously — not to disagree with them]. But does [the expression] "when" [mean] to explain?! Behold we have learned [in a mishna]: And the following are disqualified [as witnesses]: The dice player ... R. Y'huda said: When? In a case where he has no other occupation except this (= dice-playing), but [if] he has another occupation besides this — he is fit. And [the tanna] in the [following] baraita states on it (= the mishna): But the Hakhamim say: Whether he has no other occupation except for this or he has an occupation other than this he is disqualified (hence the Hakhamim and R. Y'huda differ and R. Y'huda's statement in the mishna expresses a



"דמים" תרי משמע. (מגילה יד, רע"ב ורש"י שם)  
[The word] "blood" has two different meanings  
(menstrual blood, and the spilling of blood = murder).

(2) ... פירוש שתיים.

[The use of a noun in the plural] indicates [a minimum of] two.

"בסוכות" תרי משמע. (סוכות טב)  
[The word] "in-the-sukkoth" indicates [a minimum of]  
two [walls for a sukkah].

\* See the note on the entry דמים.

twelve שתים עשרה f. תרי קרי

return; repentance; reply תשובה

For an example — see תשובה.

below; down למטה תתא/תתאי

those that go up (to Eretz Yisrael) and those who go down (to Babylonia)

SEE: תתי

SEE: תתי

SEE: תתי

lower; lowest; the bottom תחתון

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תרי לי שתיים?

Why do I [need] two?

This question poses the following difficulty: Why

are there two separate halakhoth — when one

may be logically inferred from the other?

משה: וכל המתחייב בנפשו אין משלם ממון, שנאמר: "ואם לא

יהיה אסון, ענוש יענשו" (כתובות לו, ב); משנה פ"ג מ"ב ע"פ

שמות כא:כב)

תלמוד: "כדי רשעתו" — משום רשעה אחת אתה מחייבו, ואי

אתה מחייבו משום שתי רשעים ... תרי לי (שם לו, ב)

סע"א ע"פ דברים כה:ב)

MISHNA: But anyone who is convicted of the death

penalty does not have to pay money (for his crime), as

it was stated: "And if there be no death, he must

certainly be punished" (to pay damages — implying

that if a death did occur because of his action, he is

exempt from paying damages).

TALMUD: "According to his evil" — on account of one

evil you require him to be punished (for one act), but

you do not require him to be punished on account of

two evils (involved in the same act) ... Why do I need

two (derivations of the same principle)?

SEE: תרי לי

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תרי ואימא הכי תרי ואמר קד:

Resolve (the difficulty) and say thus!

This expression introduces the resolution of a

textual difficulty that is achieved either by

correcting the text (as in the example below) or by

limiting the scope of the case.

ר' שמעון (אומר: אינו חייב) עד שיקתוב את השם כולו. ומי

מצית אקרת הכי? והתניא: ר' שמעון אומר: "ועשה אחת" —

וכל עד שיקתוב את השם כולו? תלמוד לומר: "מאחת". תרי

ואימא הכי: וכל עד שיקתוב את השם כולו? תלמוד לומר

"מאחת". (שבת קג, ב ע"פ ויקרא ד:ב)

R. Shim'on [says: One is not guilty of desecrating the

Sabbath by writing] unless he writes the whole word.

But can you (really) say so?! Has it not been taught

(in a baraita): R. Shim'on says: "And he shall do

one" — you might [think that he is not guilty] unless

he writes the whole word? Scripture teaches: "[Part] of

one" (even if it does not comprise a complete word).

Resolve (the difficulty) and say thus: You might [think

that he is not guilty] unless he writes the whole pasuk?

Scripture teaches: "[Part] of one" (not a whole pasuk,

but a word).

\* In some instances, הכי תרי occurs without the word

ואימא.

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A resolution of a difficulty: After the statement of a tanna in one mishna or baraita is quoted as contradicting another statement of the same tanna in another mishna or baraita, the Talmud sometimes replies that the contradiction presents no real difficulty, because two different tannaim who are disciples of that tanna have issued two different reports of their master's statement.\*\*

משה: מאימתי קורין את שמע בצרבות? משעה שהכהנים נכנסים לאכול בתרומתן ... דברי ר' אליעזר. (ברכות ב, רע"א)

משה פ"א מ"א

ברייטא: ... משעה שקדש היום בצרבי שבתות — דברי ר'

אליעזר. (שם ב, ב)

תלמוד: קשיא דר' אליעזר אדר' אליעזר! תרי תנאי אליבא דר'

אליעזר. (שם ג, רע"א)

MISHNA: From when do we read the Sh'ma in the

evening? From the time the kohanim [who have

purified themselves] enter to eat the t'ruma ... [this is]

the opinion of R. Eliezer.

BARAITHA: ... From the time the day is sanctified on

Sabbath eve — [this is] the opinion of R. Eliezer.

TALMUD: [This statement of] R. Eliezer is contra-

dictory to [the other statement] of R. Eliezer! [The

statements] are [made by] two [different] tannaim [who

disagree] about the opinion of R. Eliezer.

\* In some instances, ואליבא, and [they disagree] about the

opinion of.

\*\* The different reports may have developed because their

teacher had actually changed his mind and presented a new

statement that one of the two disciples did not hear. See,

for example, the controversy between Rav and Levi with

regard to Rabbi's opinion in ב, כד, ב.

SEE: תרי

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